MAY 22, 1972 — No. 1056
27TH YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ontario, Canada.

Authorized as Second Class Mail.
Registration number 0-0451.
Postage paid at Hamilton, Ontario, Canada.

Canadian Christian Reformed Churches met in Hamilton, Ont.

Several delegates to the Council of Christian Reformed Churches travelled to Hamilton with questions (not to say: misgivings) in their heart concerning the usefulness of this Council and the need for it. The agenda did not look too impressive and the general enthusiasm for the C.C.R.C.C. was not high. Are the expenses warranted? Do we really need this Council? Or are we only continuing another "agency" that costs a lot but produces little?

It seems to this writer that the decisions of Council removed the doubts of many, and that they made the return trip with more positive convictions concerning the need for it than they had before.

During the meetings, it dawned upon us again and again that Canada is an independent country, with problems and challenges of its own, and that we are not allowed to bypass these problems and challenges simply because of the ecclesiastical structure of the bi-national Christian Reformed Church, which does not leave much room for a strong tie between church and nation.

There are a number of things that are of common concern to **all** Chr. Reformed people in Canada; they should not be dealt with on classical levels. But a Synod in Grand Rapids cannot deal with them either. And although we can question the necessity of having **four** delegates from every classis (why not two?) it is beyond doubt that there is need for a body that can, on behalf of the Christian **Reformed Churches in Canada, address itself** to issues that are specifically Canadian.

That is precisely what happened at the Council meetings in Hamilton, April 25-27, in the First Chr. Ref. Church.

On the one hand Council saw to it that it would not take up matters that do not belong to its jurisdiction. The proposal of one classis to appoint a committee to investigate priority in "Kingdom-needs" (which would also affect the allocation of quota funds) was ruled out of order; it was judged that this matter did not belong here, but on the table of Synod.

But, on the other hand, several matters were tackled that are important for all Christian Reformed people in Canada. We will mention a number of them, so that the Reformed community of Canada may know what happened at Council 1972.

1. Missions

A most important decision was taken with respect to **work among Canadian Indians.** For a long time already it was felt that the Chr. Ref. Church in Canada should not ignore the plight of the Indians that live almost at our doorstep. But, except for a few local initiatives, not much was done. We had a report on our table from the Indian missions committee with valuable information on mission work among Indians. It is generally known that this work is not easy and that in many cases the fruits are very poor, perhaps also because of the wrong approach. What is needed is not another white person who talks down to the Indians and presses for a quick decision for Christ; what we need is a "ministry among Indians", with a comprehensive program, a ministry by which Indians are led to a happy Christian life in accordance with their own ethnic pattern. This is easier said than done. Yet Council made the first step into this direction by deciding:

1. to appoint a committee for a Christian ministry among the Indian people of Canada;
2. to authorize this committee to appoint a qualified Christian worker, preferably of Indian extraction, for the ministry among Indians, in a definite location.

The Christian Reformed Churches in Canada will be asked to support this work (not with a quota but) with one or more offerings.

We realize that this is a small beginning. Yet it is also a very significant milestone. For several delegates this decision made the whole council meeting worthwhile. We hope and pray that the Committee will soon be able to find a dedicated and qualified person to start this work. It is no secret that the centre for this ministry among Indians will most likely be Winnipeg: one out of nine residents in Manitoba is Indian or of Indian background. The committee will also largely be a committee of the West.

Delegates to the **Canadian Congress on Evangelism** reported on their findings. Their report was quite critical. But it prompted Council to encourage our local congregations to **participate in Evangelism Thrust** which would be in line with suggestions made by the Congress.

Council rejected a proposal of one of our churches "that the CCRCC take the cost of the **French broadcast of the Back to God Hour** as an above quota expense", especially since the Back to God Hour is a denominational cause. But the churches were asked to support this French broadcast with above quota collections.

Council also appointed a **committee for Park Ministry.** This ministry offers good possibilities for the spreading of the Gospel in the provincial parks of our land. The need for this ministry (counselling, spiritual care, children's programs) is increasing. The Government has a National Committee on Ministry in Leisure Tourism, to which also our Council was invited; Dr. Kooistra will be sent as an observer.

2. Contact with Government

The matter of our contact with the Canadian Government took quite a bit of our time. Until now we had a committee of three for this purpose, with the large mandate to keep itself informed with respect to government activities in which the testimony of the churches should be heard, and to prepare statements on biblical guidelines on important issues facing the government (e.g. abortion, capital punishment, ecology, etc.). The workload for this committee was too heavy: its members have more to do than committee werk. It will therefore be enlarged with two more members and it is encouraged to seek contact with committees of other denominations and to look for other qualified members and groups in our churches that can assist the committee in its task of preparing position papers on matters of national importance.

It is our opinion that the value of the CCRCC for a good deal depends on what we make of our contact with the Canadian government and of the testimony we give to those who rule over us.

Through the Committee for Contact with the Government the CCRCC will ask the government to issue an **annual proclamation** with respect to the celebration of **Thanksgiving Day.** It was felt that the government should lead the nation in thankfulness and that in this way our nation would become more conscious of blessings received.

3. Contact with Others

In the past years the council's Committee on Interchurch Relations has had meaningful contacts with delegates of the **Presbyterian Church in Canada.** Council felt that our relationship with the Presbyterian Church should continue and instructed its committee to develop this contact. Our local churches and pastors were urged to seek contact with neighbouring Presbyterian Churches and pastors wherever possible. Even though organizational unity is not in the picture at this moment, it is of great importance that we at least begin to understand each other a little better and learn to talk with each other.

From the **Free Christian Reformed Church** a note was received that they could not honour our request to seek closer contact as churches. We expressed our deep regret about this fact and will send the Free Chr. Ref. Church a letter in which we assure them of our continued willingness to establish closer contact with them. It is so bad that churches with such a strong common basis apparently are not even able to discuss the things that separate them, openly and realistically.

With respect to the **Evangelical Fellowship of Canada** (of which Dr. Robert Thompson is president) Council expressed itself in a very positive way, namely that we are in agreement with the Statement of Faith and the Objectives of the E.F.C. We were invited to join the Fellowship as a denomination, but before we do this we first want to study the "procedural implications" of such a step. What will it mean for us **as church** to be a member of the E.F.C.? What will be our duties, what will be our rights? Does not Synod have to come in the picture also? Meanwhile local churches and members were urged to support and to become involved in the work of the E.F.C.

The **Lord's Day Alliance** proposed a new formulation of its purpose and principles (purpose: to preserve Sunday as a national day of rest and leisure). Our delegate to the Alliance had to know whether we can still go along with this organization. It was decided that although the new formulation does not fully express our view of the Lord's Day and its observance, it does make it possible for us to continue our cooperation with the Alliance.

Varia

Our present **Immigration Committee** was discontinued since there is very little to do in the field of immigration. A committee of two will from now on handle immigration affairs and through membership in the National Inter-faith Immigration Committee we will also remain involved in national immigration affairs.

From the Department of National Revenue, **Taxation,** a letter was received informing us that it is NOT permissible for churches to issue "official receipts" for loose collections. Our churches should take not of this.

5. Conclusion

We trust that the above report will give our readers an impression of the work that was done well within the time limit of two days. Rev. Van Eek, president of this Council, fully deserved the words of appreciation spoken to him for a job well done. Rev. J. VanHarmelen, who is the living soul of the CCRCC, also received prase for all the work done in preparing and running the Council meetings.

Even though the decisions were not earth-shaking and did not receive any publicity in Canada's newspapers, they have convinced many that there is room and need for the Council of Christian Reformed Churches in Canada.

Rev. J. Kuntz.



CATHEDRAL GROVE IN McMILLAN PARK, VANCOUVER ISLAND

Vancouver Island, hugging the southern British Columbia mainland, is a vacation paradise. Starting with the old-world charm of Victoria, the Island is famous for scenery of unrivalled splendour. (Photo courtesy of the British Columbia Department of Travel Industry)

MAINE STUDENT FOUND NEW NATION

Recently I received an invitation to become a citizen of a completely new country which is desperately trying to become accepted by the United Nations. I had never heard of it before, — which is not surprising, because it has only just been given a name. It does not yet expect to be given a seat in the United Nations next to Communist China, yet it says that it is entitled to get that international body to recognize its jurisdiction over three-quarters of the earth's surface.

Its founder, discoverer, and self-appointed ruler, an American who calls himself Admiral Edward Welles III, has called it Oceanus, and admits that at the moment it has only 125 citizens, — or 126 if I accept the invitation to take out Oceanus naturalization papers.

Invitations were sent out last year to all countries to become member nations of Oceanus, but as far as I can find out only two governments, Greece and the Democratic Republic of the Congo, bothered to reply. And they both refused. As far as Great Britain and the Netherlands are concerned, the invitations seem to have been lost in the mails, as I can find no one in official circles who remembers anything about it.

Starting a new nation these days is not easy, —unless it is an old nation which decides to become independent, knowing it will get abundant support from the main country from which it is parting company. So Oceanus has many obstacles to overcome, even though it has some good ideals.

Started by the 30-year-old son of a Bishop who is an ardent student of history, it seriously hopes to tackle such problems as pollution of the oceans from coastal cities and oil tankers, overfishing, and possible world conflict as the rush begins to exploit the vast unclaimed resources of the deep.

"I am not trying to be a Napoleon," the self-styled Admiral said in his letter replying to my request for more information about my proposed new Fatherland. "We need Oceanus because present and past governing structures have proved incapable of providing a world government of, by and for the people. Oceanus is more of a nation than the United Nations, because in the organization member countries can abrogate whenever it suits their purpose and exercise the veto to prevent any really important decision and action being taken. The wonderful thing about the Oceanus constitutional government is that it allows all the world's interested individuals to help in the making of policy and laws."

Welles admits that Oceanus has no power, yet its elected senate hopes to receive support for the enforcement of anti-pollution measures, as Article 7 of its constitution expressly says: "It is illegal to discharge oil within Oceanus domains."

At the present the nation owns only a 27-foot wind-driven yacht to catch any culprits, but its laws set fines of between 100,000 and ten million dollars, with witnesses providing evidence getting half of the fines as incentives.

So Oceanus states hopefully: "We are providing a service to mankind by finding the abusers of the world ocean resources and bringing them to trial. Even if they do not show up, the jury can decide whether they are guilty or not, and we will have the conscience of the people of the world to back us up."

I now have to decide whether or not to write to the Oceanus capital at Manset, Maine, USA, to ask for citizenship. It will cost me only one dollar for lifelong membership, while if I am lucky, I might one day become rich by talking half of a ten-million-dollar fine for reporting oil pollution from a ship at Sea. And it might be nice to be able to call myself an Oceanian!

— H. George Franks,
Radio Nederland.

Church Announcements

CHR. REF. CHURCH

Called
to Ingersoll, Ont., Rev. A. Velthoen of Renfrew, Ont.

Accepted
to Zeeland, Mich., Rev. Gerrit W. Sheeres of Grand Rapids, Mich. as Home Missionary on General assignment for Eastern Canada (Winnipeg and East), Rev. P. Borgdorff of Salt Lake City, Utah.

CANADIAN REF. CHURCHES

Accepted
to New Westminster, B.C., Rev. M. van Beveren of Coaldale, Alta.

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FAREWELL OF THE REV. MICHAEL DE VRIES

Whether or not be regarded seven as a sacred number, the Reverend Michael de Vries left us after seven years. Those were good years and looking back, as one does on such occasions of parting, we had many reasons for gratitude. This came to expression in the farewell party that was organized by the congregation on Thursday, April 20. Young girls performed a dance in front of the pulpit — a sacred dance, of course. And the usually solemn consistory sang folk songs with surprising gusto in lighthearted competition with the choir. Cathy and Jim, two of the minister's children, delighted us with a song and a duet on the piano. A material token of appreciation for the work of Mr. and Mrs. De Vries was offered in the form of a substantial financial contribution to the purchase of a tent-trailer. It was a wonderful evening.

The following Sunday Mr. De Vries preached a stirring farewell sermon, based on Philippians 1:9-11 and entitled "A Pastor's Prayer". It was an unforgettable sermon which concluded a lengthy and fruitful ministry in our midst. We wish the minister and his family God's richest blessing in their work in the new congregation of York, Ontario.

For the Consistory of the Rehoboth Christian Ref. Church of Toronto.

HOLLANDSE DAG MOOREFIELD, ONT.

De Hollandse Dag, die gehouden zal worden in Moorefield Park Community Hall, zal niet op 24 maar op

26 MEI

plaats vinden. Dit was onjuist in de Data Centre vermeld.

FAREWELL TO REV. AND MRS. K. HART

On May 3, 1972 an evening of farewell was held in honour of our pastor Rev. Hart and Mrs. Hart.

There was a good turnout of people from the congregation to present the family Hart with songs, skits and poems.

All the societies were represented and spoke their farewell and appreciation for the work the Hart's have done in the past five years, and witnessed of the blessings and the strengthening of our faith, that knit us closer together in and through the love and grace of our Lord Jesus Christ.

The Hart's were presented with gifts on behalf of the societies and congregation. At the end of the evening Rev. Hart spoke words of thanks for the gifts and the evening of joy and fellowship.

On Sunday morning, May 7, 1972 Rev. Hart preached his farewell and retirement sermon. As text he had chosen II Corinthians 13 and 14. The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all.

Andy VanDyk.



From the Mailbox

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Sir,

"Thankfulness and Unity" by Mrs. G. De Roo of Caledonia, Ont. was a gem. You should reprint that every month. We need to learn Robby Burns prayer:

"O for the gift that God
would give us
To see ourselves as others
see us."

J. Visser.

St. Thomas, Ont.

Reformed Fellowship Rallies in Ontario

HAMILTON

Under the mighty music of the Wellandport Brass Band about 700 people crowded into the First Christian Reformed Church of Hamilton, on April 19. A salute of honour to the ushers who unexpectedly had to place 100 extra chairs. People came from as far as Oshawa and Kitchener. The chairman Rev. Tangelder called the meeting to order at 8:15 P.M.

Right away the meeting was spiritually ablaze as John Esser of Sarnia led us in mass singing. Rev. Schalkwyk called the people to hold on to the dependable Word of God and then some ladies sang, "In Times like these you Need the Bible". Due to a conference in Sioux Center, Iowa, Rev. Hellinga was not able to speak at the Rally. Rev. P. De Jong was the other speaker who defended the truth that the Authority of the Bible does not depend on its contents, but on Who says it.

Participating choirs were: The **Soli Deo Gloria** choir of the Free Christian Reformed Church of Ancaster and the **Soli Deo Gloria** choir of the Christian Reformed Church of Wellandport. **That** was the message of the evening: down with man's rebellion, only to God the glory. **That was** also the message in music, by the Wellandport Brass Band as the people filed out: "Wilt heden nu treden voor God den Here . . ."

LONDON

"Filled to the rafters", is the report from London. Over 900 people filled the First Christian Reformed Church with its wide balconies. One hundred and fifty chairs were added and still there were those who had to sit on the floor or stand in the back. We dusted every nook and cranny with human form as we tried to squeeze in.

John Esser's visage radiated the praise his heart could not contain within and the audience responded joyfully. What an inspiration to hear so many give praise to the Lord in earth-shaking sound. What a combination of jubilant song for the Lord as we listened to the many choirs — Aylmer, London, Sarnia, Strathroy, St. Thomas, Woodstock and Wyoming. With Rev. Nutma as chairman the meeting had zing and zest. All were expressing their faith in unique harmony and timeless truth. Indeed, talent and beauty has been given liberally to God's children. These "super-rallies for Christ" should not be stinted to the public. Why may we not enjoy what God has given us in abundance?

"Let mount Zion rejoice,
Let the daughters (sons) of
Judah be glad . . ."

"The multitudes followed Him" and "some sat on the grass" to listen "all day", we read. Some of us had to sit on the steps of the balcony, and we all listened for three hours. Due to a call to Orange City, Iowa, Rev. Hellinga was not able to be with us. But we listened to the powerful speech of Rev. Schalkwyk and the touching speech of Rev. De Jong on how he became from the questioning Pete, the assured Pete.

There was an Amen in our soul when Rev. Schalkwyk recited the Johannes De Heer song:

Wij geven het niet over
Voor geld of eer of goed,
Dat licht op onze paden
Die lamp voor onze voet;
Wij laten ons niet nemen
Dat heerlijk **Woord van God**;
Die kostelijke **Bijbel**
Rooft ons geen tijd of lot.

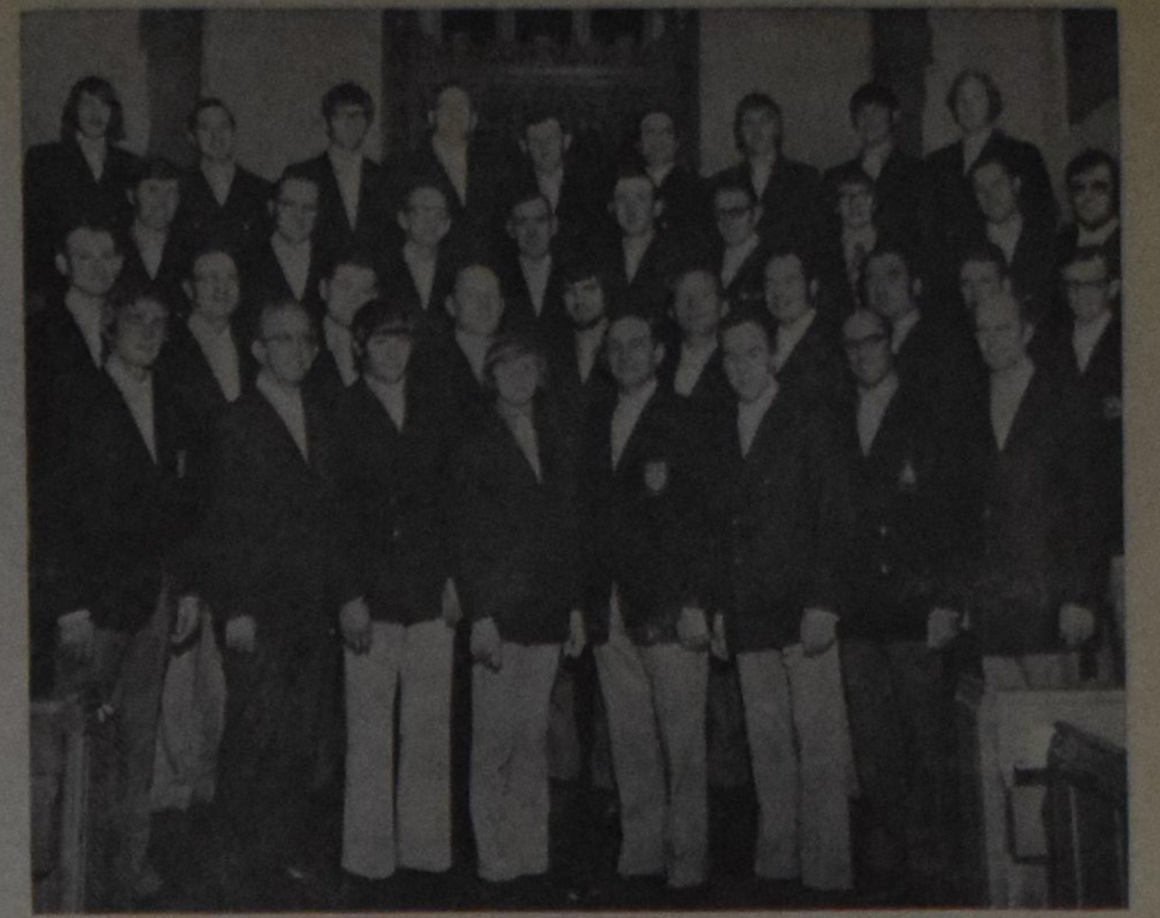
O, schrijf in onze harten
Uw heilig **Woord**, O Heer!
Dan vrezen wij geen satan
Geen dood of oordeel meer.
Want bergen zullen wijken
De wereld zal vergaan,
Maar 't **Woord**, het Woord
des Heren
Zal **eeuwiglijk** bestaan.

Then came the climax of the evening as all choirs streamed to the platform, arranged themselves and more than 200 voices sang in assurance of faith: "By the Sea of Crystal, Saints in glory stand, Myriads in number . . ."

It was a great moment. The audience was hushed: heaven was near.

Jennie Visser
Alice Bouterse

Note: Some written questions received at the Rallies will be answered in a later issue of Calvinist-Contact.



THE MALE CHOIR OF ST. THOMAS, ONT.

was one of the choirs participating in the Reformed Fellowship Rally at London. The director is M. J. Dykstra, who also directed the Mass Choir singing at the close of the Rally.

Unmeltables: The Canadian Ethnic Experience

(Canadian Scene) The following remarks are highlights from an address by Bernard Ostry, Assistant Under-Secretary of State, responsible for citizenship, given on the occasion of the recent American Immigration and Citizenship Conference in New York.

Before I begin to suggest what the Canadian ethnic experience has been, I think I should correct any possible misunderstanding about my role, and that of the Citizenship Branch of the Department of the Secretary of State for which I am responsible. The Citizenship Branch has little to do with immigration as such. Our task is to bring together, as far as we can, the many peoples and cultures of a nation whose express policy is one of cultural freedom. We are not, however, merely concerned with helping widely differing groups of people to live together in unity. We are as well engaged in keeping alive the variety of choices and alternate life styles which alone can give democracy true meaning. We are therefore not merely tolerating differences — we are encouraging them.

In a country where one-third of our population is English, one-third French, and one-third neither, we have no alternative but to be tolerant of one another's differences. But beyond the threshold of tolerance, we have countless opportunities to benefit from the richness and variety of a Canadian life which is the result of this broad mix.

This tolerance, a gift of history and of circumstances, may have its roots in the beginnings of our country in the North American fur trade, as it was the fur traders, rather than the homesteaders, who first opened the wide territories of the West. The French and British fur traders, who were the first European immigrants to our part of the North American continent, found that their own technology and culture could not keep them alive in their new environment. They survived only by adopting the ways of the native peoples. The fur trade thus made Indians and white men dependent on each other, and the fur traders had little interest in forcing their own cultures on the native people with whom they were dealing.

After the British conquest of French Canada in 1759, American unrest forced the British to recognize French institutions in order to secure French loyalty at a time when the other colonies were moving towards rebellion. Like the native people, the French Canadians became unmeltable too.

And when, beginning in 1867, the scattered colonies of British North America joined together in a new kind of parliamentary confederation which was called the Dominion of Canada, the most striking and original feature of their association was that they agreed to differ. But the extraordinary thing was the way in which the rich provinces undertook to share the wealth with the poorer ones. This covenant is still being negotiated.

Until the beginning of the 20th century, immigration to Canada remained small — but with improving economic prospects in Canada, and an active immigration promotion campaign by the Canadian Government, immigrants began to swarm into the newly opened lands of western Canada. Between 1900 and 1920, three million immigrants came to Canada. These included large numbers of British laborers, American farmers from the mid-west (many of them second-generation Scandinavians and Germans) and eastern European peasants. The immigration of farmers and laborers from eastern Europe continued throughout the 1920's, but during the Great Depression, it was restricted by the Government.

After the Second World War, a large influx of refugees from war-torn Europe and thousands of German, Dutch and British immigrants came to Canada looking for better economic opportunities. In recent years, an increasing number of immigrants have come from Asia and the Caribbean — 23 per cent of the total influx in 1969.

Since the Second World War, Canada has admitted over three million immigrants. To date, 28 per cent of all Canada's post-war immigrants have come from the British Isles, 14 per cent from Italy, 12 per cent from Germany and Austria, 9 per cent from the United States and 5 per cent from the Netherlands. Countries which have contributed a significant but smaller number of immigrants during the post-war period include Poland, France, Greece, Portugal, Hungary, China and the West Indies.

Since the 1940's Canadian sentiment has gradually come to accept the multicultural facts of our life as a just, as well as practical way of living together. We have come to see that a policy of multiculturalism is nothing more or less than a policy of cultural freedom — personal freedom to choose and explore one's identity. We have come to see that diversification of culture by no means destroys unity. On the contrary, it is diversity that gives structure and coherence to any society.

Prime Minister, Sir Wilfrid Laurier, spoke of the vision he had for this country, comparing it to a great Gothic cathedral: 'For here, I want the marble to remain marble, the granite to remain granite, the oak to remain oak, and out of all these elements, I would build a nation great among all the nations of the world.' The heart and core of our policy of multiculturalism is to conserve the human and personal community and the freedom to choose and take our part. In a world that is becoming ever more depersonalized by mass-produced culture and entertainments and immense, faceless bureaucracies, Canada's multicultural policy is part of a vital effort to restore to their rightful place at the centre of our lives the human and personal values of family and neighbours and friends.

Gradually we have come to see that our ethnic pluralism, our cultural freedom, is a great and precious possession; that our divisions give us the strength of diversity; that every unmeltable Canadian culture, and every unmeltable person, is absolutely valuable; that here in Canada, we share in the beauty and dignity of man.

DATA CENTRE

Date	Event
May 24	**10.00 a.m. Hollandse Dag in York, Ont. Chr. Ref. Church. Speaker Rev. H. Numan of Hamilton, Ont.**
May 25	**Annual meeting of "Bethesda", the Christian Association for the Retarded, in the Surrey Christian Reformed Church, 9135 - 132nd Street, Surrey, B.C. 8.00 p.m.**
May 25-June 18	**Landscapes by 16th Century Dutch artists, Grand Rapids Art Museum.**
May 25	**Annual Meeting Hamilton District High School, in the School Auditorium, Athens, St., Hamilton, Ont.**
May 25	**Fine Arts Fellowship general meeting, Calvin Knollcrest Campus, Grand Rapids, 9:00 a.m.**
May 26	**Second Convocation Theological College of the Canadian Reformed Churches. 8 p.m. in the Melrose United Church, corner Locke and Homewood, Hamilton, Ont.**
May 26	**Hollandse Dag, Moorefield, Ont. Community Hall.**
May 30	**Reformed Fellowship Rally & Metro-Toronto Music Festival, West Humber Collegiate Institute, Rexdale, Ont.**
June 1	**Roller Skating at Lincoln Curling in St. Catharines, Ont. 8 p.m.**
June 3	**Hamilton, Ont. Banquet and Musical Evening, sponsored by Calvin Christian School P.T.A.**
June 3	**Trillium Young Calvinist League Kick-off Rally for its SWIMers and Pine Rest Volunteer. Main speaker: Rev. J. Lont, Y.C.F. Director. Music by the Inspirations. Drayton Chr. Ref. Church, 7:30 p.m.**
June 7	**Retreat at Camp Shalom, Highway 24A. Speaker: Phillis Mitchell. Organized by the First Ref. Church Hamilton, Ont.**
Aug. 18-22	**Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power. Obtain your registration form from your society secretary or from Insight magazine.**
Sep. 1, 2, 3, 4	**First Ontario Christian Youth Conference, Bolton, Ont.**
Sep. 8, 9	**Conference of Youth Evangelism Services at King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.**

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P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)
Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Koolstra, Dr. L. Praamsma.
Editor: D. Farenhorst.
Literary Editor: C. W. Barendrecht.
Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

SLIDES RELATING THE HORROR OF REALITY

People are important.

When you want to know the size of a city you don't measure the city limits but you go by the number of people who live there. The importance of a country is measured by the number of citizens. The strength of an army is not determined mainly by the weapons, but especially by the number of soldiers. All these things point to the fact that people are important.

There is, however, another side to this coin. One day we were given an opportunity to view a few slides, which were made in a hospital and which showed the stages a baby goes through before it is born. Excellent photography made it possible to see the child or rather the form of a child even before the mother is aware of pregnancy.

Not only was it possible to make these pictures of early life, but the medical profession has also been able to determine that an unborn baby experiences emotions, pain, and normal human reactions. A baby, which is unborn, breathes, feeds, and even sucks his thumb.

However, the slides were not made to illustrate the marvels of the growth of a human being. The slides were made to show the horror of abortion. Some people try to say that human life does not begin before a certain time of the pregnancy has elapsed, but the slides made it obvious that the forms of a human being are already clearly visible when the baby is only six weeks old. Many abortions, however, take place much later than six weeks. There are different methods. A mother can get rid of her baby by salt injections. It is simply horrible to see how the salt eats the flesh and the bones of the baby away until it dies. Another method is called "scraping". Then the baby comes into the world not as a whole, as a unity, but in parts. You then see an arm or a leg or some other part of the body thrown out.

The most horrible slide was the last one, which was taken by a nurse. It could not be revealed who this nurse was, neither could it be said in which hospital the picture was taken, because the nurse or even the hospital would consequently be in trouble. In trouble, because then it would become clear what abortion really is. On the picture a plastic bag was shown and in it you could see several human beings, complete with eyes, ears, hands, a mouth, legs, everything. But, of course, they were all dead or had never lived outside of the mother. But it is a picture which haunts you. You cannot rid yourself of it. A bag full of human beings, put on the sidewalk to be picked up by the garbage man.

After you have seen this you ask yourself, "In what kind of a world does this happen? How long will the Lord tolerate the fact that we human beings deal with other human beings this way? Don't we have the responsibility of being our brother's keeper? How long can we scoff at His creation before He steps in? How long can we hurt the Lord and grief His Spirit by throwing His image bearers into a garbage bag?"

All our discussions about brotherly love and about a community spirit become a little vague when you see what humans do to humans.

It does not make much sense to try to establish whether life as a human begins before or at birth. This argument seems very weak. Think of what the angel said to Mary when he announced the birth of the Lord. He said that the power of the Holy Spirit would come upon her. Would anyone say that this power did not come before Jesus was born?

After seeing these slides we became once more convinced that abortion is murder, no matter from what angle you look at it. Not any childbirth is a surprise to the Lord. Man simply has no right to block the plan of God, which He has for every person, and therefore abortion of a child is direct rebellion against the Lord.

D.F.

Man's (mis)use of nature

(Grand Rapids) The Biennial Congress of the International Association for Reformed Faith and Action (IARFA), to be held at Bievres, France, will center on man's use and misuse of nature. Under the general theme Man — God's Trustee in Creation, the eight-day conference (13-20 July) will feature speakers from France, the Netherlands, South Africa, England and the United States. The last IARFA Conference was held in 1970 in Mittersill, Austria.

Realizing the challenge that faces Christians in every land in the responsible use of the world's physical resources and the need to halt the widespread exploitation of nature, especially in the western world, the IAFRA board decided to deal with this pertinent theme in a basically biblical way. The board wanted to avoid the pitfall of dealing with the ecology problem from a purely humanistic, this - world viewpoint which seeks to conserve natural resources because this world is the only hope for man. It also sought to avoid the disregard of nature stemming from an other-wordly stance that sees no hope in the present age but expects all good things in the world to come. The conference will deal with the global issues of man's use of nature in the context of man's trusteeship over the creation. The list of addresses and speakers follow:

1. God's Mandate and Man's Response — Prof. Henri Blocher of the Faculte de Theologie Evangelique, Vaux-sur-Seine.
2. Man — Moulder of Society — Prof. H. van Riessen of the Free University, Amsterdam.
3. The Gospel and the Use of Violence — Rev. A. A. Boesak, Dutch Reformed Mission Church (Coloured), Paarl, South Africa.
4. Man's Responsibility in the Use of Nature — Dr. Rowland Moss of the University of Birmingham, England.
5. The Planning of Urban Environment — M. Thierry Sprecher of France, Master of Landscape Architecture, Harvard.
6. Population Growth and Control — Mr. Rex Gardner, Consultant Obstetrician, Sunderland, England.
7. Production and Pollution — Dr. Maarten Vrieze of Trinity Christian College, Palos Heights, Ill., USA.

The Conference languages will be English and French. La Roche-Dieu in Bievres (near Versailles) where the conference will be held, is a 20 minute drive from the Paris (Orly) airport. For information and bookings write to M. le Pasteur J.P. Boyer, Alliance Biblique Francaise, 58, rue de Clichy, Paris 9, France. (RES)

THE NAIL ON THE HEAD

A Dutch voice on an American Report

Most of us know by now a little bit about report 36.

It is the report which will serve at the next Synod of the Christian Reformed Church and it speaks about the **nature and extent of the authority of the Bible.**

Much has been written and spoken about this report, both pro and con.

The chief editor of the Banner **Dr. De Koster** came to the conclusion that oil and water do not mix: he found two incompatible elements in this report.

In our paper Rev. John Vriend reacted against this opinion, he was rather angry and concluded: "What we Christian Reformed people are witnessing in this whole development is the rise of a demagoguery and the decline of truthfulness. The devil is playing pranks with it." (CC, May 8, 1972)

This is all rather confusing for the man in the pew.

He is inclined to ask the question, is Dr. De Koster really a demagogue?

He is also inclined to ask the question: "Do you well to be angry, Rev. Vriend?" (Jonah 4:4)

It is a privilege, in this situation, to listen to the voice of an "outsider"; and with this term I do not want to label a man as if not belonging to our Reformed community; but only to indicate that he does not belong to the Christian Reformed Church; as a matter of fact he is a Dutchman who did read very carefully report 36 and wrote some very worthwhile articles about it in the weekly **De Reformatie.**

Prof. C. Trimp of Kampen wrote these articles in the issues of March 11, 18 and 25 of this year, and he praises all that is praiseworthy in report 36, he does so with all his heart and in a very careful way.

He points to the fact that this report accepts the historical reliability of the Gospel, that it was the Holy Spirit who inspired the authors to write in the different ways in which they wrote, that a christian historian never can take a neutral position regarding the resurrection of Christ, and that it is against our Reformed confessions to deny the historicity of the facts of Gen. 3. He writes: "We are thankful for this unambiguous language."

But this is not his last word.

He continues, esp. in his last article, with a penetrating criticism in which he, according to my opinion, **hits the nail on the head.**

In that last article he first analyses the newest method of exegesis, of explaining the text of the Bible, which is often called **Form-criticism.**

He writes about the desire of many Bible-theologians to look behind the screens: to find out what is **behind** the text of the Bible, to find out the **sources** of what we read in the book of God. He refers to Luke who wrote about his sources (Luke 1:1-4) and states rightly that "without any doubt oral traditions preceded the Bible-text". But then he continues: "But it is also very clear that we take a great risk when we look for the final origin (of the Bible-text) in a totally unknown area. In most cases we only arrive at the suggestion of assumption about probabilities."

And he addes the queestion about the practical use for the children of God of all these hypothetical efforts. He says: "In the church we are not in a laboratory but in the house of our Father. And when Father has prepared food for His children who must eat each day from His hand, the use of this laboratory-work is very dubious. — We cannot nourish our faith with scientific knowledge about the origin and the way of the words, but only with the contents of the words themselves."

And then prof. Trimp returns to report 36.

He points to the fact that this report will make room for the opinion that we do not find in Gen. 1-11 a literal description of what is told there, because the question must be answered about the **sources** of these chapters. And then the report speaks of **two** possibilities: that of an oral tradition from Adam to Moses which was fundamental to the inscripturation of the Word of God; **and** that of a blurring of such a tradition to such an extent, that it was necessary that God revealed anew the events of Gen. 1-11 and that He did so making use of the symbols and ideas which were prevalent in the days of Abraham and Moses; in that last case we must conclude that there is factuality in the events of the first chapters of the Bible, but that the **form** in which they have been delivered to us may be called more or less symbolic.

Now, at this point, prof. Trimp comes with his criticism.

He writes that the **second** possibility which is proposed in the report in the name of **freedom of exegesis** leads to an unlimited field of probabilities, possibilities and hypotheses; this method is introduced, says prof. Trimp, in order to make room for the idea that the events of Gen. 1-11 have been made known to us in a symbolical way but if then the serpent is something symbolical, what must we think then of 2 Cor. 11:3? (Paul writes there: "I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.")

Freedom of exegesis! — but, says prof. Trimp, **is this really exegesis?**

Exegesis is interpretation **of what is written.** "But if one needs a hypothesis for his exegesis, for instance that we find in Gen. 1-3 symbolical figures, and he is only able to persuade persons of the credibility of that hypothesis pointing to the possibilities of the traditon behind the Bible, then we are no longer in the area of exegesis but in that of hypothesis which becomes the basis of an exegetical supposition."

In spite of his initial words of praise prof. Trimp makes **at this point** serious objections against report 36.

I need not say how much I agree with him.

In the issue of Nov. 1971 of The Outlook I wrote: "The one hypothesis follows the other one, and in spite of all ingenuity it is and remains a hypothesis. Must the church really declare that such a hypothesis is permissible? Or must it rather state that this is a hypothesis, that the Lord did not call his talented men to invent hypotheses on undocumented situations in the first century, and that He did call them to be exegetes of the Word as it pleased Him to bring it to our attention?"

I wrote these words about the part of report 36 which deals with the gospels, and there the reasoning is in agreement with that concerning the first part of the Bible; and I did not write these words in a "Blitz-krieg"-attitude (the term is from Rev. J. Vriend), but viewing the total situation in our Reformed community in which **for years already** a battle is going on, a battle which is **lost** in the Reformed churches in Holland.

I recently read the dissertation of **Dr. De Jong** defended in Kampen on the **Theology of Dr. Berkouwer** in which he shows the developments in the thinking of this leading theologian who once was a staunch defender of the infallibility of Scripture and now flatly stated at the Synod of the Ref. Churches in 1970 that he agrees with his pupil Kuitert in his rejection of the historicity of Adam.

It is so understandable that there is confusion among us.

Confusion because report 36 states with such a sincere conviction that the facts of Scripture are facts; and that the authors were inspired by the Holy Spirit of God; anyone who reads these ongoing parts of the report and its stress on the history of salvation will understand the anger of Rev. Vriend.

Confusion because the same report opens the door to that kind of theology which begins to speak of symbols instead of historical realities and ends with doubts without end; anyone who reads the parts of the report which speak of those permissible possibilities understands that Dr. De Koster wrote about the impossibility of mixing water and oil.

In my view it is still highly regrettable that the report did not take issue with concrete situations; did not quote works of present-day Reformed theologians who very clearly utter their deviations from the Reformed theology and the standards of our church, honored during ages. I have said this many times, but now I was in the position to present the views of a Dutch observer; in my opinion he hit the nail on the head.

Louis Praamsma.

Will the Christian Reformed Church remain true to Scripture?

This question was asked by many concerned members of the Christian Reformed Church after a careful reading of the original report No. 36, submitted for study to the churches. This report dealt with the nature and extent of biblical authority. The question became especially urgent after we read the chapter on the two approaches of Genesis 1-11. Report No. 36 judged that the following position preserves the intent of the confessional statements and is in harmony with an acceptable interpretation of Scripture:

> "Although granting the essential historicity of these chapters they should not be interpreted as a literal description of events."

The following reasons for this position were given:

1. The light science has cast upon the age of the human race.
2. The information contained in Genesis 1-11 was not passed down by means of a continuous oral tradition.

Many were greatly alarmed by the acceptance of such an interpretation of the first eleven chapters of Genesis. It reminded us of the decision of the Gereformeerde Kerken taken in 1967 at the Synod of Lunteren (the Netherlands). A Synod which opened the floodgates to higher criticism in the Gereformeerde Kerken of Holland.

In keeping with the mandate of Synod, we felt constrained to initiate critical discussions on this report. I have had the privilege of addressing eight audiences in different parts of the country on the subject matter contained in this report. In all these meetings I urged the churh to state unambiguously that these chapters, as historical records, are not essentially different from the rest of Genesis and they must be taken as literal descriptions of real, factual, sensory perceptible events.

After all, Moses did not have to depend upon oral tradition for information which he received about Adam and Eve. Do we not read in psalm 103:7 that He made known his ways to Moses, his acts to the sons of Israel? God spoke with Moses as with no one else in the Old Testament, for with this faithful servant of His, He spoke mouth to mout and face to face. (Numbers 12:6, Deut. 34:10)

Some of us have also had a number of meetings with the authors of the original report. These discussions were at all times very cordial and very frank.

After receiving some 97 communications, and after having read several articles dealing with the report, and after having listened to the various reactions voiced at public meetings, the authors of the report deemed it necessary to revise the original report. This revised report on the nature and extent of biblical authority is now submitted to the churches.

Eventhough the committee is of opinion that the revised report reflects the major thrust of the original report and that only minor revisions are introduced in the new report, **it is my opinion that report #44 is a new, and greatly improved report.**

The objectionable chapter dealing with the different approaches to the first eleven chapters of Genesis has been completely removed. In its place we have a **balanced** chapter dealing with a truly Scriptural approach to the opening chapters of the Bible. The new report points out that Genesis (all of Genesis) is an historical book and accordingly the first chapters narrate events that really happened. At the same time, the new report also shows an awareness of the fact that the author's style of writing differs somewhat in the description of one event from the style used to describe another event. The new report also openly admits that there are some figurative expressions used in the description of this history. The Reformed community has always been aware of these facts. However, that does not give us the right to state that the opening chapters of the Bible should not be interpreted as a literal description of events. It is also heartwarming to read in the new report the strong warning against those who declare that almost everything in Genesis 1-11 is figurative or symbolical. "Anyone who claims that other details involved in the biblical description of these great events are figurative expressions will have to present his positions by means of careful exegesis and sound biblical exposition. No one may make such claims simply because he thinks that modern science has made it impossible to understand Scripture in the traditional Reformed way." Agenda of Synod, 1972, page 394

I thoroughly agree with the continued emphasis on the redemptive character of Scripture. "Scripture is God's redemptive revelation to man. This redemptive message of

(Continued on Page 4)

Will the Christian Reformed Church remain true to the Scriptures?

(Continued from Page 3)

Scripture is given in the history of a progressively unfolding revelation. The progressively developing covenant history must be considered in rightly understanding God's revelation." Agenda, 1972, page 373

This emphasis on redemptive revelation keeps the church from the erroneous view that Scripture consists of a mere collection of isolated propositional truths. It keeps the preacher from feeding his flock all kinds of moralistic lessons on Sunday, and it teaches the preacher to proclaim the full counsel of God.

This emphasis clearly reflects the views of such solid Reformed scholars as G. Vos, outlined in his Biblical Theology, S. G. DeGraaf, outlined in his Verbondsgeschiedenis, and Van 't Veer, Holwerda, Schilder and others. I purposely cite these men, for they have taught so many of us how to open the Scriptures.

I am happy that the revised report clearly states that the nature of Scriptureal authority is divine because **of its divine Author.** However, I anticipate more discussion on the dubious statement: "A description of biblical authority requires an understanding of its content and purpose of the divine message as well as the acknowledgement of the authority of the divine Author of Scripture." Agenda, page 372. Is the nature of divine authority not exclusively determined by the acknowledgement of the authority of this divine Author? The content of Scripture does not determine the nature of divine authority but the meaning and purpose of the message of the Word of God.

After reading the revised report (the new report), I ask again: "Will the Christian Reformed Church remain true to Scripture?" Greatly encouraged by the contents of this new report, I see no reason why that question must be answered in the negative.

By God's grace, we shall hold to His sure Word of promise and in honest obedience to this Word, we shall continue to wrestle with this Word in order that we may understand more fully the message of this Word for our times.

May this new report on the nature and extent of authority aid us in this.

John D. Hellinga.
Grand Rapids, Mich.

INDONESIAN CHRISTIAN DAILY FLOURISHES

(Grand Rapids) There are Christian daily newspapers in only a few countries in the world and many of them find it difficult to continue in business. In Denmark and Sweden for example Christian newspapers undergo severe strain. In the Netherlands a few Christian dailies are still holding their own. According to a report in Zendingsblad (Reformed Churches in the Netherlands) the only place where Christian daily newspapers can expect increased circulation is in Indonesia.

Sinar Harapan (Ray of Hope) began in 1961 as a response to the desire of many Indonesian Christians for their own daily newspaper. At that time the only newspapers were under strict government censure but later more freedom was granted. In the early days, stated Mr. Budiprassani, one of the directors of Sinar Harapan, used paper was worth more than the cost of the printed newspaper and many people bought extra copies in order to sell them later at a profit. Today the paper distributes 65,000 copies daily and is twelve pages in length. In size it is the largest newspaper in Indonesia.

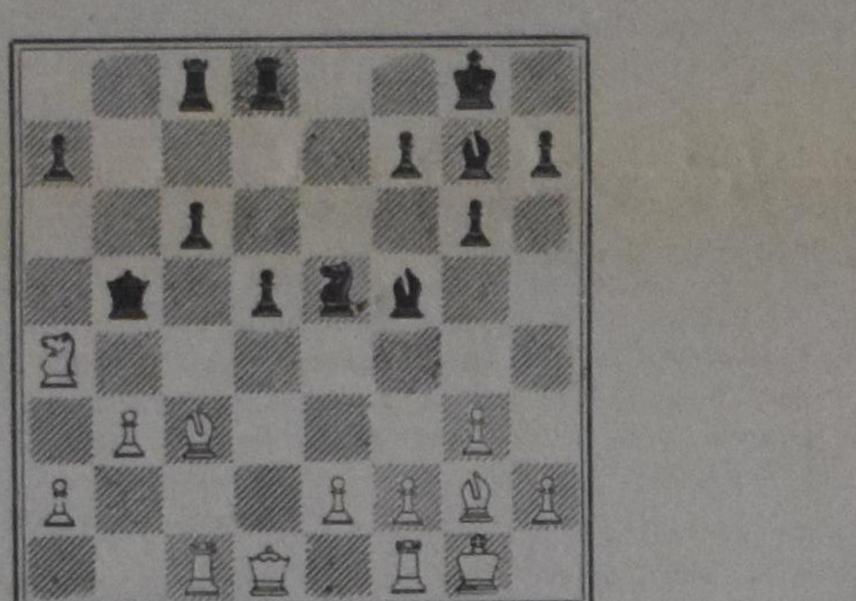
Its Board of Directors is comprised of Christians of many different church backgrounds and is independent from both the church and the Indonesian Council of Churches. It has also sought to remain independent of any political party in order that it may bring truly biblical critique upon the nation and activities. The editorial staff includes about 40 persons, most of whom are still young. There is no training for journalists available in Indonesia and therefore the editorial staff has to conduct its own training of additional staff members. (RES)

Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

Another position in the Hoogoven Tournament which I present now is also highly interesting for every chess player. The diagram pictures the situation in which the game reached an unexpected end. Savon, the Russian national champion, played with white against Browne, "the most ambitious grand master of the younger generation", who commanded the black pieces. Savon apparently didn't see any danger and played 1. B-Q4 (1. Ld4), but he got a virulent answer. . . . Can you find out what happened before you read the solution given?



Well, Browne played 1. —, N-Q6 (Pd3) and this was the sudden beginning of the end: 2. N-QB3 (Pc3), Q-R4 (Da5); 3. BxB (Lg7:), NxR (Pc1:); 4. Q-Q4 (Dd4), QxN! (Dc3:); and Savon found no better than to resign.

INTERNATIONAL TOURNEY FOR ORIGINAL ENDGAME STUDIES

"E G", the quarterly magazine for chess endgame studies, announces its third tourney, to celebrate the 75th birthday of "ASSIAC", the chess columnist of the "NEW STATESMAN" where his column has actively publicized the endgame study since 1949. The details are:

1. The tourney is FORMAL, and INTERNATIONAL.
2. Closing date is 30 November, 1972.
3. Entries must be on clear diagrams and must include full supporting variations and comments, as appropriate.
4. Send to the following address: A. J. Roycroft, 17 New Way Road, London NW9 6 PL., ENGLAND.
5. Mark envelopes: "ASSIAC JUBILEE TOURNEY".
6. There is no limit on the number of entries per composer.
7. There is no set theme.
8. "Twin" studies will not be accepted.
9. There will be at least 3 Prizes, including the following rare books on the endgame study: Kling and Horwitz' CHESS STUDIES (original 1851 edition); C. E. C. Tattersall's A THOUSAND END-GAMES (original edition, 2 vols., 1910-1911).
10. Entries will be made anonymous before they are submitted to the judge.
11. The judge will be ASSIAC (H. FRAENKEL), assisted if requested by members of the CHESS ENDGAME STUDY CIRCLE (subscribers to "E G").
12. Not more than 10 entries will be published. The remainder will be returned to their authors.
13. It is the intention to publish the award in the issue of "E G" due in April 1973. All entrants, whether successful or unsuccessful, will be sent a copy of the award.
14. The award will be provisional for two months, and the confirmed award will also appear in "E G".

A. J. Roycroft,
F.I.D.E. International Judge of Endgame Studies.
May 1972.

THE FAMILY TREASURER

Pastoral Counselling

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

In want to talk with you today about "The Family Treasurer", or who should handle the family purse. I must have made some remark about family finances recently somewhere, and as a result I received in the mail a clipping from a "Tribune" somewhere with a little note written by a definitely feminine hand which indicated that she did not entirely agree with the things that I had said. The clipping from the paper was well marked with red pencil so that it indicates that there are certain things that stand out quite prominently in the mind of the person who sent it in. Let me read first this little passage from the paper written by Mary Feely. "Who should handle the money in your family, the wife or the husband?" This is one question without a definite answer. The reason there isn't any pat answer is because you have to start with the question; it all depends who is the wife or who is the husband? This woman from England says, "If my husband came to me with his pay packet unopened, I would think he was a mouse and not a man." My first reaction to this English woman's remark is to laugh aloud. I know of many men, American men, who turn their paychecks over to their wives, and there is not one mouse among them. They're all men. The men I am thinking of are the instinctively executive type who don't want to be bothered with daily details. They have secretaries who do the routine work in the office, and when they come home they don't want to know that roast at the super-market today costs twelve cents less than last Friday.

Now honestly, you wives, I don't see anything wrong with this. If you are lucky enough to have a husband who doesn't check over the ticket from the supermarket, then maybe he has his mind on bigger things. I don't think a man becomes a mouse just because he turns his pay over to his wife. I do believe the man should be the head of his household. This means making the major decisions as to how his earnings are being spent, deciding when the children should be spanked, and when they should be allowed to drive the family car. From the mail I get I see a stormy view of Mr. and Mrs. America, the battle over who handles the money; and my experience in budget counselling prompts me to say: Let the family income be handled by the one who has the most talent, the most time, and the most concern. If the family really keeps a sensible budget, and I don't mean all the elaborate bookkeeping you can find on some of the printed budget forms that are available; if you just keep a reasonable record on what comes in and what goes out, you have a good idea what you are doing. It would be a dream world if every young couple started out with this philosophy. But when a man and his wife start fighting over who handles the money, it gets to be a "thing". Marriage ought to encompass more than dollars and cents. Now I must confess that I heartily agree with Mary Feely here. I see no reason why the husband must handle the finances. I see no reason why a wife must handle the finances. It all depends, I feel, on who is best able to do it. And so I pretty well agree with what the good lady has written. But there are a few things I think that we should keep in mind. Money, or the lack of money, or the possession of money, is a means of power in the family. It's a means of power wherever you go. There are many things you can buy if you have money which you cannot buy if you don't. If you've never had the experience that you had used your last dollar and that your checkbook was a bit overdrawn and that there were a number of bill collectors coming to the house, I can well understand that a person has a real feeling of deep insecurity, and there are many people who cannot take this; because money in your pocket gives you a certain sense of security, even though there are many things you can't buy with money.

I think in marriage and in the family, we need so desperately to be able to talk out things together and to work them out together. In many families, finances becomes a problem, because this is the symbol of power, this is the symbol of authority. If a wife must go to her husband and says, "I need ten dollars for groceries", or, "I need fifteen dollars for a new dress;" if she puts herself in the position where he can say, "No, you cannot have it" or "Yes, I give you permission to get it," or, if as in some families, the situation becomes like this; "If you let me buy that new dress, then I will treat you nice" or, "I will be good to you, or I'll be a good companion to you; but if you don't let me buy that I am going to be a real stinker." Now this is what's happening in a good many families. Money is a means by which people control each other; the same way that people use sex, or the same way that people use their children, in order to see who's the one who is in control, who is the boss, who's the one who is in authority. And whenever money in a family becomes a symbol of power, a symbol of authority, it's a very dangerous thing, and it's no wonder that finances stand high among those things which cause people to have a great deal of trouble in the family.

There's another factor in connection with finances, or the lack of finances. You see this kind of conflict going on in many homes. If my hubsand would only be a bit more aggressive, a bit more ambitious, we would be better off financially, we could live in a better neighbourhood, we could send our children to college. But now that he isn't as ambitious as he ought to be, look at the situation in which we find ourselves. And wives can often run their husbands down unmercifully just because of the fact that they're not bringing home as fat a paycheck as they would like to have it be. The result also works in the opposite direction. A husband will say about his wife, if she handled the finances a little better, and didn't spend money for all kinds of things that she doesn't really need, we'd be able to drive a better car, or we could get that boat out on the lake, but now here we are every month paying bills, one after the other, and often having bill collectors call us, simply because the money has been wasted. Now both of these things may be true; it may be that a husband doesn't have the ambition that he ought to have. Or it may be that the wife doesn't have the ability to handle finances adequately. But whenever it becomes a battle ground in the family and in the home, it's a dangerous thing.

There is a third thing in connection with money, and that is the relationship of money and children. I know that there are many people who are trying to buy the love of their children. They try in one way or another to give them all the things that they need, to help them to get the little luxuries of life, that do deprive themselves of certain things in order that they can give their children things, but ultimately they don't get the appreciation of their children. Later on children will say, "Yes, they bought everything for us; they gave us whatever we wanted, but they never gave any love." Why should this be such a big issue in the lives of some families? It's easy enough to say that this is part of this materialistic world, but I think there is something a little deeper in it. Money has become a source of power, a source by which we try to get the things that we want to satisfy our own needs in the lives of others. When money becomes a source of power it's like **dynamite** in a family. It's liable to explode in the face of all of the members. I believe it is good to think of money as a means to an end. I think we must think of the material things of life as gifts which flow from a bountiful Giver and from a gracious God. We can thank Him each day anew for the blessings that He gives, but even when we have given the Lord his tenth which He demands of us, can we then just use the other ninety percent as we please? Surely we can't use it legitimately as a weapon or as a means of power, but we can use it in order that we can bring up our families in an atmosphere which is rich in Christian love and acceptance. When you give your gifts to God, remember that we're giving Him only that which He has given us first, and then we are to use it in His honor and to His glory.

OUR THOUGHT FOR TODAY: Intimacy is closeness in unity. These are the characteristics of love; those positive attributes for which mankind has sought throughout the ages, and they will fortify us in our search for health, for growth, for life, and for God.

PASTORAL PONDERINGS

OUR LORD

With this subject "Jesus, our Lord" we go back to the questions at the end of the first article in a series of three, which will be closed with the present one. We must clearly see that there is no separation whatever between these two names of Jesus; they are closely related: Jesus is Savior and Lord in one.

The angel who appeared to the shepherds, announced what had happened in the words, "This very night in David's town your Savior was born: Christ the Lord!" Since that divine message was delivered all following generations have wrestled with it and even in our age many believers neglect to draw the full consequences from it as they should. Some just overlook the last three words of the statement, while others, although acknowledging that He is Lord, limit His Lordship to those who follow Him, forgetting that the Son of God is the only and absolute Lord.

However, the Bible teaches us differently. Jesus Himself explained clearly His unique Lordship. Shortly before His ascension He solemnly declared, "I have been given all authority in heaven and on earth!" This authority is incomparable with any other power. Christ is not Lord *beside* many other kings and princes, but all rulers on earth exist only *by* His authority.

By the grace of God and the work of the Holy Spirit in our hearts we learned to call Him o u r Lord. This term expresses a special relationship between Him and us. He is not our Lord just as He is the Lord of all. But the difference is only this that our hearts were changed and moved to acknowledge Him, and that He gave Himself to us as our loving Lord. Now nothing can be against us and we know that He makes all things work for good with us.

But how great this may be for us who love Him, it does not affect His being the Lord of lords. In this respect we may do harm to ourselves if we would separate the power our dear Lord has over us from His absolute authority in heaven and on earth. If that authority would be different and separate, we wouldn't be able to see in Him almighty God and we couldn't put all our trust in Him either. Even our hope would decline if we would not realize that He rules the nations and is able to keep and protect His own against all hostile powers that threaten to destroy them.

Let us consider this more closely. He is Lord of the whole creation. This means that He leads all of the history of the world. The origin of all things lies in the love of God which He revealed in His Son. In the glorification of that love all things have their destination, but all things are also being l e d by that love, from step to step. Divine love has the authority on earth. Scripture tells us that all things are from Him, that is from God in His grace in Christ, and through Him and unto Him. This means that Christ's authority is so absolute because the same divine love holds origin, existence, and purpose of all things at the same time together. Christ is Lord, Ruler, Leader of the world. In His ruling He maintains the law which was given to the world and He maintains it also in judgments which He brings upon the world because of her sad rejection of the law. We should never forget that in those very same judgments divine love tries to get answering love from the world!

For all believers the struggle is hard to continue the confession that the love of the Lord leads the development of the world history. Some Christians state that the violence of satan and sin rule the world and that the Lord rules only His own. With the biblical statement that all existing authorities have been put there by our Lord, we have our regular difficulties. If in theory we admit that all judgments and chastisements come from Him, in practice, when we ourselves are involved, we risk to loose our Lord. We must conclude that the saying "Jesus is Lord" cannot be anything else but a confession of personal faith which comes only from the newborn heart where the Spirit brings it about. We have to give our heart to Jesus, our Lord. Only then we will be able to serve Him as we should.

This Lord makes His own His servants, but each with his own capacity and talents. Our heart should rejoice when we see dedicated men and women applying the Lord's commands to the field of labor. Others use the gifts they received from their Lord in telling and spreading the good news wherever they may see fit. Again others were called by God to teach University students what biblically directed learning means. We should be thankful for so much christian action which exists just as service for the Lord. In various ways the gospel is being presented to the world around us. The one manner is not better than the other. Nobody has the right to propagate only one method while condemning the others. *All* are necessary. *All* are tools in the Lord's hands. Only if we are one in our faith that Jesus is our Lord, we will be truly one. May God help us to show that unity!

PULPIT & PEW

A PAGE ON CHURCH LIFE
REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

PRESS PARADE

A Controversial Decision in Holland: many will be very happy with it:

REFORMED CHURCHES IN NETHERLANDS REJECT PROPOSAL TO SUPPORT WCC ANTI RACISM FUNDS

Contrary to the advice of a study committee, the General Synod of the Reformed Churches in the Netherlands refuses to support the 'anti racism' program of the World Council of Churches. The chief reasons for the refusal were the political character of the program, the sanction of violence that it implied, and the possible severance of communication with the white Afrikaner churches in South Africa. The motion not to support carried 38 to 29.

Early in the discussion, after the proposal to send support was presented, a counter motion was offered. Dr. H. B. Weijland expressed concern over the non-objective information which has been distributed by the WCC and stated that this had closed the pockets of the congregations. He asked whether the proposals of the program were not in effect an attempt to drive out the devil in the name of Beelzebub, for the program promises the worst of all wars, namely civil war.

The Rev. G. Y. Vellenga submitted that support for the program would break off relations with the 'sister' churches in South Africa. The Rev. R. J. van der Veen urged the Synod to take note of the joy that this program has brought to the black churches in the World Council. He described the program as a model of reconciliation in the great polarization in the world today, for which one should be ready to allow for a small polarization within the white world.

In sharp opposition to the supporters of the proposal, Prof. Bertha Siertsema, who taught for a number of years in Abadan, Nigeria, submitted a minority note in which she stated that the program had no concern for the practical problems of a multiracial society. She admonished the brethren to stop their 'holy war' against South Africa, for there the people have struggled with the problem for more than a hundred years and are doing their best to find a solution. Nor should we admonish the Afrikaner Churches, she continued, for our own problems regarding guest laborers in the Netherlands should make us extremely humble.

A pastor from Amsterdam made the wry comment that the same people who are so extremely careful not to sanction threats of violence in their opposition to war in opposing racism seek refuge in violence.

A day or two after the Synod took this decision a hundred professors, lecturers and students affiliated with the Free University in Amsterdam sent a letter to the Synod in which they expressed their 'deep shame' for the action the Synod has taken. They stated: "We feel deeply ashamed by this decision. Hereby you have rejected solidarity with those who are the trampled and oppressed people of the earth. The church to which we are related, has in our judgement not listened sufficiently to the Gospel of Jesus Christ. We can understand that you have certain questions regarding the program. But not participating now in the program you posit these questions as outsiders, not in actual relation to the program. Therefore we request you to reconsider this decision."

(RES News Exchange)

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Sharp and necessary criticism on the newest sect was taken from the High River, Alta. Chr. Ref. Church bulletin:

THE NEWEST SECT

Many of us listen to Garner Ted Armstrong's "The World of Tomorrow" and perhaps some read the magazine put out by the same organization, Plain Truth. The listener and the reader is easily captivated by the eloquent Mr. Armstrong and the colorful magazine that he puts out. But what is it all about? The founder of the movement claims to be the successor to Jesus and Paul. Herbert W. Armstrong (the founder) claims that the beginning of his ministry in 1934 was the key toward fulfilling 90 per cent of all the prophecies in the Bible. Armstrong has insisted that he and his church were "merely poor human instruments in the very work of the Almighty Living God, preparing the WAY! Soon, under the world-ruling Government of God, it will result in not only CHANGING THE WORLD, but also in SAVING THE WORLD." The founder adds that all other churches are "satanic counterfeits".

The teachings of Armstrong are a blend of Jehovah's Witnesses, Seventh Day Adventists, British Israelites and Mormon errors. Like the Jehovah's Witnesses, Armstrong pretends to have a high view of the Bible. However, he rejects the doctrine of the Trinity and delights in lampooning the absurdity of this teaching. Likewise he rejects the concept of the physical resurrection of the Lord Jesus Christ, this he does while professing to accept a literal view of the teachings of the Bible.

Armstrong is also indebted to Mormonism. Just as Mormons teach that all their followers will eventually become God, so Armstrong does likewise. He says, "The purpose of your being alive is that finally you be born into the Kingdom of God, where you will actually be God, even as Jesus was and is God, and His Father, a different Person, also is God!"

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The bulletin of New Westminster, B.C. Chr. Ref. Church gave this food for thought:

I KNOW THAT IT DOES

A preacher was speaking from the text, "The blood of Jesus Christ his Son cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?" For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?" "I do not know," replied the infidel, "but I know that it does." "Neither do I know how the blood of Jesus cleanseth away sin,' answered the preacher, "but I know that it does."

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A leaflet of Evangelism Thrust has this to say:

Thrust is based on the deepest and broadest meaning of evangelism. Evangelism, as the gospel of the kingdom is telling the world that Jesus Christ is both Saviour and King. **It is as broad as life.**

EVANGELISM THRUST has all the earmarks of an exciting program. And when you stop to realize that communism has set the year 1976 as the year of take-over of North America, then this work becomes even more imperative!

Pray that Thrust may be an instrument in God's hand to the end that "every knee shall bow and every tongue confess that Jesus Christ is Lord."

POINTED PRINT

This message on Retreat was in the bulletin of the Grimsby, Ont. C.R.C. bulletin:

RETREAT

With some 58 of us we were at the Retreat Centre in Galt last week-end and we can now report that we had a marvellous and wonderful time. Though fun was not absent and we did a lot of skating, pyramid building, soaping the minister with snow, sewing his pant legs closed, putting a leaky hot water bottle in his bed (I have taken note of the culprits that have done these things and will remember them for the coming week-end this summer), yet the main emphasis of the week-end was Bible study and we had a wonderful time studying the work and the power of the Holy Spirit and prayer. Many of the young people spoke openly about their relationship with Jesus Christ and their problems and their joys. All in all it was a most beautiful and spiritually-refreshing week-end, for which we thank and praise the Lord.

The Canadian Reformed Churches will get their new book of praise. Examples were given in the bulletin of Ebeneser Can. R.C. of Burlington, Ont. I gladly reproduce them in my page. It is worthwhile to compare them with the Psalter Hymnal and also with the Dutch Psalm-book. You will admire this new translation!

FROM THE NEW BOOK OF PRAISE

O God, give to the king thy justice,
His son thy righteousness.
Thou art the God in whom our trust is,
Thy hand alone can bless.
May he, the royal son be reigning
With judgements true and sure,
To all thy people right ordaining
And justice to thy poor.

(PSALM 72: 1)

(PSALM 73: 1)

O truly God his goodness shows,
Bestowing favour on all those
In Israel who are pure-hearted
And have not from his ways departed.
But as for me, I slipped almost,
For when I heard the foolish boast
Of men who pay no heed to thee,
I envied their prosperity.

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The bulletin of Emmanuel C.R. Church of Calgary, Alta. carried these notes, written by Rev. Chester M. Schemper, missionary to Mexico:

Since January 1 we have been under the World Home Bible League Board, with Scriptures Unlimited. My work with the WHBL in the area of translations has been most inspiring. There are over 110 different tribes in Mexico alone who have a distinct language. Wycliffe Bible Translators have entered such tribes throughout Latin America.

One Wycliffe worker in Brazil recently requested the printing of his copy of ACTS in the Palikur language. The Palikur Indians live in a very remote swampy jungle area of the Amazon basin in Brazil. The translators had to fly 500 miles to reach their tribe. When they arrived in 1962 the natives had never heard the gospel and were a forgotten tribe without any prior contacts with civilization. Today, they have only the books of Mark and Galatians in their own language and already one third of the tribe of over 500 have become Christians. They have built their own church and regularly meet for Bible study five times a week. The translator wrote of his joy in seeing them leave their island community in their dugout canoes in order to witness to others living in the area.

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This necessary reminder found a place in the bulletin of First Chr. Ref. Church of Sarnia, Ont.:

All our patients love to be visited, especially on those long days from Sunday to Sunday, the shut-ins also. Do you really know them all, your brothers and sisters who need you to visit them? Jesus said in Matt. 25, "When I was hungry . . . , when I was ill . . . , Then will they say, Lord when were you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, when we did not come and help you. And I will answer, insofar as you did not help the least of these my brothers you refused me.' Jesus had a pretty big picture of the image of God: it included all people. The sick and also that element of society with the long hair, the ones people say "don't want to work" etc., the Bible kind of seems to hint that God sets them up on the side of the road to see if we will have the love to pick them up with their dirty boots. And the ones in prison, too, its seems kind of like God says it's none of your business why they are there, I also put them there so that in them you could show if you really do love me. And then there is verse 46 of Matthew 25, there God talks about those who wouldn't bother with the sick and the poor and the hippies and the bums — "these shall forever be damned!"

Think of that next time you read about the sick in the bulletin, next time you see a hitch hiker, next time you see one of those . . . Think of God is telling you when you see them.

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FOR REFLECTION

Do you know why many people in the church are confused today? Part of the reason you can find by looking at **The Banner** of April 14, 1972. There, following each other, you will find 2 articles n Preaching, one written by Rev. Roger Greenway, and the other by Rev. Harold Ellens. The two are completely contradictory. They can't both be right. That way **The Banner** is not giving much in the way of leadership However, if you have any "Gereformeerde voelhorens," you should soon know which of the two views is right. Sad to say, too many people in the Chr. Ref. Church are loosing those sensitive Reformed feelers.

From the Smithers, B.C. Chr. Ref. Ch. bulletin.

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TRY IT! #65

Ma's No's were not heeded by this Jewish hero.

Solution # 64

Manasseh (a man Hess).

SUPPOSE

This verb has a twofold background. Latin: sub, under; French: poser, to place. Meaning: to assume to be true, to think, to imagine.

Presuppose is way different! Don't confuse the two. Meaning: to take for granted. E.g.: a healthy body presupposes healthful living.

25 Jaar Staatsburgerschap

(Exclusief voor Canadian Scene geschreven door het Department of the Secretary of State.)

Op 1 januari 1947 werd de Canadese Wet op het Staatsburgerschap van kracht. De bedoeling was om tot een duidelijke definitie te komen van wat het staatsburgerschap betekende en een maatschappelijke positie te scheppen waaronder allen geschaard konden worden die als burgers worden beschouwd, waardoor zij zich ook meer als Canadezen verenigd zouden kunnen voelen.

"Citizenship Day" werd dit jaar overal in Canada op vrijdag 19 meig evierd.

Sinds de invoering van de Citizenship Act is het Canadese Staatsburgerschap uitgereikt aan ongeveer 1.2 miljoen immigranten uit alle mogelijke verschillende landen. Drie jaar nadat de Wet op het Staatsburgerschap van kracht werd, werd door de Regering de "Citizenship Day" uitgeroepen, en in 1958 kondigde de Regering aan dat van die tijd af de vrijdag voorafgaande aan Victoria Day officieel Citizenship Day zou zijn.

Welke voordelen heeft het om Canadees staatsburger te zijn? Dit is eenv raag die de meeste immigranten zich de een of andere tijd wel stellen en het heeft tot resultaat dat jaar na jaar duizenden van deze immigranten het Staatsburgerschap aanvragen.

Waarom doen zij dat? Dat hangt af van de individuele omstandigheden en gevoelens van de immigrant zelf natuurlijk, hoewel de voornaamste reden door een groot aantal immigranten als volgt wordt gedefinieerd: het geeft je een gevoel er bij te horen; het is beter voor de kinderen; het geeft je recht te stemmen en een Canadees paspoort te hebben.

Wanneer men staatsburger is geworden, begint men zich een deel van de gemeenschap te voelen en het gevoel te krijgen dat men als ieder ander de rechten en de plichten van een Canadees draagt.

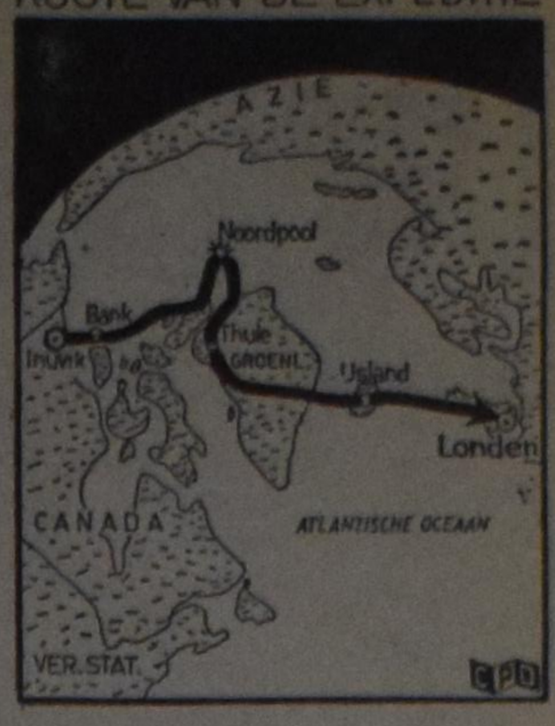
Een van deze rechten, het stemrecht, brengt met zich mee het bewustzijn, dat men nu mede verantwoordelijk is voor het beleid van de regering, dat men zeggenschap heeft over de manier, waarop de openbare fondsen, waartoe men als ieder ander al die tijd heeft bijgedragen, worden uitgegeven, Het is ook voor de nieuwe staatsburger nu mogelijk om lid van het parlement, de provinciale regering of het gemeentebestuur te worden.

Hoe kan men als enkeling een effectieve rol in een democratie spelen? Hoe kan men deelnemen aan het regeringswezen? In de eerste en meest voor de hand liggende plaats, door middel van het stemrecht. Ook kan men zich kandidaat stellen voor een openbare functie en, indien gekozen, zodoende de direct verantwoordelijkheid in de regering op zich nemen.

Daar het regeringsbeleid voor een groot deel door de openbare mening wordt geleid is het van belang om als goed staatsburger van deze openbare mening op de hoogte te zijn en daar zelf toe bij te dragen. Op deze manier wordt het burgerschap van elke Canadees getest, zijn liefde voor Canada in daadwerkelijke vorm omgezet.

Goed burgerschap is in een democratisch land een zaak voor het geweten. Een ieder moet voor zichzelf besluiten in hoeverre hij aan het openbare leven dient deel te nemen en in welke mate hij verantwoordelijk is voor het algemeen welzijn van zijn hand. Voor een ieder die vertrouwen heeft in Canada en een democratische levenswijze is het staatsburgerschap een taak waar men vol moed de schouders onder zet.

ROUTE VAN DE EXPEDITIE



Op een luchtkussen naar de Noordpool

In de tweede helft van dit jaar (vermoedelijk in augustus) zal de "Trans-arctic Hovercraft Expedition" met 11 leden, onder leiding van D. Smithers, een grote tocht over land en zee maken vanuit Canada via de Noordpool naar London.

Deze expeditie zal worden ondernomen met een Hovercraft, dat is een luchtkussen auto/schip. Deze Hovercraft wordt ingericht door de Bell Company met medewerking van de Canadese regering. Proefnemingen met tochten over ijsvelden zijn reeds gedaan en goed verlopen. De route gaat over land, ijs en zee. De kosten worden gedragen door technische bedrijven, wetenschappelijke tijdschriften en oliemaatschappijen, plus een subsidie van de Canadese regering. Smithers, de leider van de expeditie, heeft veel ervaring met Hovercraftexperimenten. Vorig jaar bijv. heeft hij dergelijke expedities uitgevoerd over totaal 8000 km op rivieren in Afrika. Die tochten hadden de steun van Prins Philip van Engeland.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(41)

Maar de bange lijster eet noch drinkt. Fransje neemt het hem kwalijk dat hij zijn goede gaven niet aanvaardt. Maar Moeder troost hem door te zeggen dat de vogel later wel eten en drinken zal, als hij wat uitgerust en niet zo bang meer is. Ze moeten hem maar een poosje rustig alleen laten. Fransje gaat mee in den use. Doch elke twee minuten gaat hij naar het achterhuis om poolshoogte te nemen. De enigste beweging die hij zijn lijster ziet maken is zijn veren uitschudden. erder zit hij stil in een hoekje, op de bodem, en niet op een der stokjes, hetgeen Fransje hem zo graag zou zien doen. Hij is in elk geval dankbaar dat de vogel niet meer wild door het kooitje vliegt.

Vaders reaktie valt Fransje reusachtig mee. Blijkbaar vindt die zijn eigen liefde voor vogels in zijn jongste telg terug. Maar hij betwijfelt sterk dat het beestje het in zijn nauwe gevangenis aarden zal. En de grootste moeilijkheid zal zijn het van het juiste voedsel te voorzien. In elk geval laat hij Fransje zijn schat behouden. Hij zegt dat zodra de grond wat zachter is, Fransje wormen moet gaan zoeken.

Veertien dagen houdt de lijster het uit in zijn kleine wereld. Dan sterft hij. Zeker van heimwee naar de vrije ruimte. Fransje vindt hem 's morgens dood op zijn rug op de bodem van het kooitje liggen. Hij heeft zijn pootjes tot kleine, roestige vuistjes dichtgeknepen tegen zijn buikje. Fransje kan er haast niet van eten. Telkens ziet hij die oogjes waar de vliezen nu als gesloten luikjes overheen liggen. Eigenlijk neemt hij het de vogel kwalijk hem verlaten te hebben. Hij heeft toch wel goed voor hem gezorgd. De vragen springen als paddestoelen op uit zijn verwarde gedachten. Langzaam kauwend op een stukje brood vraagt hij aan Moeder: Poete, is die veugel noe in den emel?

Niè, Fransje, veugels gaen nie nae den emel.

Is 'n dan in d'elle? roept hij verschrikt.

Niènt, kind; veugels gaen niet nae den emel en ok niet nae d'elle.

Mae wae is 'n dan? Toen à Verplanke doad 'egaen is, is 'n toch ok nae den emel egaen?

Toen à Verplanke esturven is, mô-je zaen, korrigeert Moeder hem. Bièsten gaen doad, mae mensen sturven. Mae je weet toch wè da'k je verteld ae da mensen een ziele aen? Verplanke z'n ziele is nae den emel egaen. Mae biesten en veugels aen gin ziele. Daerom kunnen ze ok niet praten, net as oans.

Dat kan Fransje zich echter niet voorstellen. Tijdens die twee weken heeft hij dat sierlijke, levende wezentje zodanig als een persoonlijkheid beschouwd, dat hij zich niet kan indenken dat dit nu opeens tot niets is vergaan. Dat de katte geen ziel heeft of, als die er een heeft en naar de hel zou moeten, zou hij best kunnen tgeloven, want die heeft zo gemeen naar zijn vogel zitten loeren dat dat net goed zou zijn. Maar zijn prachtige vogel met de roestbruine, gespikkelde borst, die al bij voorbaat vleugels had om door de hemel te vliegen! Fransje zal hem in elk geval begraven. Hij zal er een klein kerkepitje voor maken, net als voor een mens. Als Moeder zich eens vergist heeft. . . .

Zoals Moeder het verprutste breiwerk van Wantje uittrekt en opnieuw opzet, zo herstelt april het vernietigde voorjaarswerk waar februari zo ontijdig aan begonnen was. De olmen beginnen langzaam aan een tere sluier van jong groen om hun hoofden te weven. De muurbloemen richten zich nogmaals op en om de verloren tijd in te halen breken ze in één voort door hun albasten kruikjes open en laten hun liefelijk reukwerk in de tuin vloeien. Zelfs de madeliefjes, die Fransje heeft helpen planten, hebben de barre winter overleefd, dank zij de warme sneeuwdeken. Ze steken vrijpostig hun kleine poesekopjes van knopjes naar boven om te zien waar de zon naar toe gaat. Ook het winterkoren in de polder heeft het aan de sneeuw te danken dat het er nog is. De wind laat het zowaar al zachtglanzend in de zon deinen.

Het land is opeens vol bedrijvigheid. Zware bruine en grijze paarden lopen knikkend lange, donkere strepen te trekken over de drogende akkers. De aardappels moeten in de grond en het zaad van de zomergewassen eveneens. Bran en Eine hebben weer vast werk. Ook Maria moet helpen met het poten der aardappels. Over een poosje komen de suikerbieten op, die spoedig daarna gedund moeten worden. Vanaf die tijd zal er volop werk zijn tot diep in het najaar, wanneer de suikerbieten gerooid moeten worden als 's morgens de vlezige bladeren bedekt zullen zijn met een dun korstje ijs. Moeder begint vrijer te ademen, want met die extra verdiensten zal ze de lange rekeningen van lieverlede uit de wereld kunnen helpen.

Fransje heeft het eveneens druk. Hij heeft nu ook een stukje grond in het voortuintje. Maar niet dat van de grote jongens, hoewel hij daar wel om gevraagd heeft. Zij konden er nog geen afstand van doen. Toen heeft Moeder hem het lange, smalle stukje langs de muur onder het raam toegewezen. Dat heeft de breedte van een tuinhark en vergoedt in lengte wat het in wijdte te kort schiet. Er is een groot nadeel aan de ligging verbonden, want iedere morgen vindt Fransje het gedeelte vlak onder het raam platgetrapt door degene die de blindn de avond te voren gesloten heeft, of misschien ook wel door Vader die ze 's morgens opendoet.

Fransje heeft er ook madeliefjes in geplant. Maar die brengen een hoop werk met zich mee. Kees heeft gezegd dat hoe vaker je ze verplant, hoe mooier ze worden. Op de duur krijgen ze dan niet alleen dubbele bloemen, maar die worden op het laatst bloedrood. Dan zijn ze veredeld tot kersouwsjes. Op dat reepje grond stond ook een bos duitse irissen, die in deze streek schaeren-en-messen genoemd worden. Die behoren nu, met de grond, rechtmatig aan Fransje toe. Daarom, als zulke nederige plantjes als madelieven door verplanting op hoger peil gebracht kunnen worden, wat zullen dan die schaeren-en-messen wel prachtige bloemen voortbrengen als hij ze vaak genoeg verplant. Hij heeft de vlezige knollen met de lange, witte, wormachtige wortels al wel vijf keer van plaats veranderd. Maar hij neemt het de plant zeer kwalijk dat die niet dankbaarder is en al zijn bladen slap op de grond laat hngen.

Terwijl hij in gezelschap van Neeltje druk aan het werk is, roept hij met zijn handen om zijn mond door de kier van het opstaande raam: Poete, kom es nae m'n tuuntje kieken!

Er komt geen antwoord van Moeder, want die heeft hem niet gehoord. Maar Neeltje geeft hem een antwoord waar hij niet het minst op berekend is. Het treft hem feller dan een klap in zijn gezicht hem had kunnen treffen. Ze smaalt: Uùuuh, jie zei nog Poete tegen je moeder, net as de kleine guust!

Fransje staat haar sprakeloos aan te staren. Ze heeft zijn teerste plek aangeraakt of, beter gezegd, zijn twee gevoeligste plekken. In de eerste plaats zet ze hem terug op de lage plaats der heel kleine guust, terwijl hij zo graag groot wil zijn, en in de tweede plaats tast ze hem aan in zijn grote liefde voor zijn moeder, wier naam Poete alles inhoudt wat ze voor hem betekent.

Hij staat te overwegen hoe hij op zijn beurt Neeltje het pijnlijkst zeer kan doen. Hij zou haar een klap in het gezicht kunnen geven, maar dan bewijst hij dat hij inderdaad een klein jongetje is, en zou daarmee Neeltje gelijk geven.

Neeltje staat hem uitdagend aan te kijken. Hij gooit de oude lepel met de gebroken steel waar hij mee gegraven heeft tegen de grond en snauwt: Uut oanzen tuun! Ik spele nie mì bie je!

Neeltje aarzelt geen ogenblik. Ze huppelt het tuintje uit naar de weg. Daar staat ze tartend te zingen: Uùuuh, Fransje is nog een klein kindje! Ie zei nog poete tegen z'n moeder! Uùuuh, sliep uut!

Dat doet de maat overlopen. Met een hoofd als vuur bukt hij zich en grijpt een grote droge kluit. Gelukkig mist hij Neeltje, die treiterend lachend wegloopt. Diep vernederd rent hij den uze in. Moeder ziet dat er iets aan de hand is en vraagt: Ei-je wee an 't ruzie maeken ewist mie Neeltje?

Daarmee dient ze hem onbewust eveneens een klap in zijn gezicht toe, daar die ruzie om haar eer ging. Het ellendigste is dat hij geen woorden heeft om een uitleg te geven of zich te verdedigen. Zonder er op in te gaan, vraagt hij: Mag ik een steutje in dat plaeteboek kieken?

Moeder geeft het hem en gaat verder met haar werk. Ditmaal begint Fransje van achter naar voren om naar de plaatjes te kijken.

Er is een plaat van een verschrikkelijke brand met laaiende vlammen en brakende rookkolommen. In het midden van die wolken is echter een ruimte opengelaten waarin twee grote scharen mensen getekend zijn die, van elkander gescheiden, allen naar het midden kijken waar Iemand op een stoel zit. Die heeft blijkbaar iets tegen al die mensen te zeggen. Er zijn ook nog de vage omtrekken van vliegende gestalten, dat zeker engelen zijn.

Hij heeft dat plaatje wel eerder gezien, maar omdat het zo gekompliceerd is, heeft hij er nimmer lang bij stilgestaan. Deze keer houdt het hem gevangen, en daar hij er niets van maken kan, moet hij er Moeder naar vragen. Gelukkig is het juist tijd om koffie te drinken, en als Moeder rustig gezeten is, vraagt hij:

Moeder, wat bin aal die mensen ier an 't doen, en waerom ist er ier zô'n groaten . . . waerom brandt het ier zô ard?

Moeder is enigszins verbaasd dat hij haar als Moeder aanspreekt, en moet glimlachen om zijn gewijzigde zinsbouw, daar hij zeker het woord "brand" als zelfstandig naamwoord nog niet kent. Ze kijkt naar het plaatje en zegt dat dit het laatste oordeel voorstelt. Er komt een dag, de allerlaatste dag, dat de hele wereld door vuur gelouterd zal worden. Eerst laat de Here al de graven openen en zal alle mensen hun lichamen terug geven, en dan moet iedereen voor Zijn stoel komen staan om een verslag van zijn leven te geven en om geoordeeld te worden.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

REACTIE

Er is bezwaar gemaakt tegen wat wij schreven onder het hoofd "Het Kerkvolk Spreekt" in ons nummer van 1 mei j.l. Er is gezegd, dat wij hadden moeten opponeren tegen de samenkomsten, die Reformed Fellowship in de United States en in Canada heeft gehouden, inplaats van er goede dingen van te zeggen.

Om met het laatste te beginnen: wij dachten niet dat Calvinist-Contact het aangewezen orgaan is om bezwaar te maken tegen wat door sommigen een afwijken van de kerkelijke weg wordt genoemd. Men zegt, dat in plaats van het beleggen van publieke bijeenkomsten, Reformed Fellowship zich in de kerkelijke weg had moeten begeven om van zijn bezwaren melding te maken, en daar hadden wij de aandacht op moeten vestigen.

Maar laat men nu toch goed lezen. Want daar ging ons artikel niet over. Het ging er niet over om Reformed Fellowship of zijn handelwijze te bespreken. Het ging er over, dat door middel van die (juiste of onjuiste) bijeenkomsten, het kerkvolk van zich heeft laten horen. Het gaat er zelfs niet om of men het met die vergaderingen eens is dan wel of men (zoals sommigen doen) die vergaderingen opruiend vindt. Daar bemoeide ons artikel zich in het geheel niet mee. Waar wij over schreven was dat men oog moet hebben voor wat het kerkvolk wenst te zeggen, wanneer de opkomst in die vergaderingen groot is. Het onderwerp was welke plaats de bijbel onder ons inneemt, welk gezag men aan die bijbel toekent. Wanneer men het daarover heeft, blijken de kerken vol te stromen. Wij weten niet of dit plaats vindt omdat Reformed Fellowship die vergaderingen belegde, maar dat interesseert ons ook niet. Wat wij bespeuren is, dat wanneer het gaat over de bijbel, de mensen in grote getale komen. En wij meenden dáárop de aandacht van de synode van de Christian Reformed Church te moeten vestigen.

Inmiddels moet gezegd, dat nog voordat het rapport de synode heeft bereikt, de betreffende commissie zelf al het oor geleend heeft aan wat er onder het kerkvolk leeft. Ten bewijze hiervan mogen wij verwijzen naar het artikel van Rev. J. Hellinga in het nummer van dere week.

Wij hebben nimmer willen beweren, dat rapport 36 de deur voor de nieuwe theologie openzette. Maar het gevaar is steeds daar, dat een op zichzelf goed bedoeld rapport zodanig geformuleerd kan zijn, dat anderen nu of later er een andere, minder gewenste wending aan geven.

Er wordt ook gezegd, dat wij op een on-gereformeerde weg zijn als in massa-vergaderingen de beslissingen van de synode moeten worden beinvloed. Dat is op zichzelf waar, al is er tegen deze stelling meermalen gezondigd. Maar wij kennen in de kerk geen democratische regeringsvorm. Christus vormt de regering in de kerk en Hij oefent die regering uit door middel van de ambten. Maar opnieuw, dit was het punt niet, althans niet voor ons. Wij heben de opkomsten in de vergaderingen van Reformed Fellowship uitgelegd als een uiting van de kerkmensen, dat zij hun overtuiging niet willen loslaten, dat voor hen de bijbel de openbaring van God is. Als zij daaraan uiting geven is dit niet een massademonstratie, maar veeleer een uiting van hun trouw aan de Schrift. Wij geven dadelijk toe, dat hiermede de kous niet af is. Als ik met overtuiging vasthoud aan het feit, dat de bijbel de openbaring van God is, dan zeg ik meteen dat die bijbel alleen maar heils-historisch kan worden uitgelegd. Hoe anders zou de Gods-openbaring uitgelegd kunnen worden? Het lijkt ons toe, dat het nieuwe rapport 44 (oud 36) in die richting gaat. Daar zijn wij blij mee, en het is een goede reactie op hetgeen velen hebben willen uitdrukken.

D.F.

Nieuwe Prijsaanduiding in Zelfbedieningszaken

(Exclusief voor Canadian Scene geschreven door het Canada Department of Consumer and Corporate Affairs.)

Wat kunt U beter kopen? Een pak wasmiddel van 35 ounces waarvoor U 99 cent betaalt of een pak van 4 pounds en 11 ounces dat $1.79 kost? Dat is niet zo gemakkelijk te bepalen.

Als men U echter tegelijkertijd meedeelt dat de prijs per pound respectievelijk 44.7 en 41.9 cent is, dan wordt het een heel stuk gemakkelijker om Uw keus te bepalen. Verschillende zelfbedieningszaken hebben dit systeem ingevoerd om het voor U gemakkelijker te maken Uw keuze te bepalen. In de meeste vleesafdelingen vindt U daarom tegenwoordig de prijs per pond vermeld en tevens de prijs voor het pakje vlees. In sommige winkels gebruikt men dit systeem ook reeds voor andere artikelen.

De huisvrouwen zijn over het algemeen erg in hun schik met dit nieuwe systeem en waren dan ook verontwaardigd toen men in een bepaalde zaak van het nieuwe systeem afzag omdat men meende dat het niet het gewenste resultaat had gehad.

Het Canada Department of Consumer and Corporate Affairs probeert zoveel mogelijk zelfbedieningszaken te bewegen dit systeem in te voeren, opdat de klanten kunnen zien hoeveel een artikel per pound, per ounce, per voet of per quart kost. Het departement is deze actie begonnen, gezien de grote prijsschommelingen van de laatste tijd en het feit dat de grote zelfbedieningszaken niet minder dan 8.000 verschillende artikelen verkopen In sommige winkels heeft men aan de muren prijskaarten aangebracht, waarop U kunt zien hoeveel U per gewichteenheid betaalt. Dat komt wel enigermate tegemoet aan de behoefte, maar men kan op deze manier niet tegelijk het artikel zien. Het is het beste om de prijs te kunnen zien op de plank, waarop het artikel zich bevindt. Er is daar echter weinig ruimte beschikbaar en de kleine letters die men dan moet gebruiken, maken het weer moeilijk om het te lezen. Maar het is beter dan niets.

Deze manier van prijsaanduiding maakt het niet alleen gemakkelijker om te zien welke hoeveelheid het voordeligst is, maar ook om het goedkoopste te kiezen. In de praktijk koopt natuurlijk niet iedereen het goedkoopste artikel, maar men kan in ieder geval bepalen hoeveel men extra betaalt als men een betere kwaliteit wil hebben.

Het is niet zo eenvoudig om te bepalen welke gewichtseenheid men het beste kan gebruiken. In het algemeen neemt men de gewichtseenheid die voor het bepaalde artikel het meest wordt gebruikt. Koffiepoeder wordt bijvoorbeeld in potjes van 2, 6 of 10 ounces verkocht. Hier is het dus logisch om de prijs per ounce aan te duiden. Voor toiletpapier kan men bijvoorbeeld de prijs per 100 velletjes noemen.

Nu er zoveel verschillende kwaliteiten voedingsmiddelen verkrijgbaar zijn is het inderdaad noodzakelijk geworden de huisvrouwen te helpen met het boodschappen doen. En de invoering van dit systeem is dan ook van grote waarde. In een groot aantal zaken heeft men met het systeem geëxperimenteerd en de klanten hebben er hun waardering over uitgesproken.

In kleinere zaken, die geen computer tot hun beschikking hebben, betekent de invoering van het nieuwe systeem dat men meer mensen in dienst moet nemen en dat leidt uiteraard tot hogere prijzen. Voor de grotere zaken is het echter geen bezwaar. En als de ene zaak er mee begint dan beginnen de andere zaken er ook wel toe over te gaan, ook al is de klant de enige die er voordeel van ondervindt. En huisvrouwen die eenmaal gewend zijn aan het nieuwe systeem vinden het moeilijk om weer genoegen te nemen met het oude systeem.

Als er in de zelfbedieningszaak waar U Uw boodschappen doet nog niet zo'n systeem is, vraag er dan de chef na. En als hij dat systeem niet op eigen houtje mag invoeren, schrijf er dan over aan het hoofdkantoor van de zaak.

Holland Christian Homes Inc.

Op 27 maart j.l. werd de algemene jaarlijkse ledenvergadering gehouden van Holland Christian Homes Inc., de provinciale vereniging voor het oprichten van een Christelijk tehuis voor ouden van dagen.

De plaats van samenkomst was de Mount Hamilton Chr. Reformed Church in Hamilton, Ont.

Op deze vergadering, geleid door onze voorzitter, Rev. Gerard Bouma van London, Ont. toonden de aanwezige leden grote belangstelling voor de plannen van onze vereniging.

De penningmeester, Mr. Peter Buwalda van Hamilton, Ont., gaf een kort verslag van onze financiële situatie waaruit bleek dat het afgelopen jaar een batig saldo opbracht waardoor ons werkkapitaal thans op $145,286.74 gesteld kan worden.

Aangezien in het afgelopen jaar een drietal leden van het bestuur bedankt hadden en van twee bestuursleden de normale termijn afgelopen was, moesten er vijf plaatsen door verkiezing gevuld worden. Mr. L. Dieleman van Ancaster, Ont. leidde de vergadering gedurende de verkiezing, waarin de volgende personen werden gekozen: Mr. Peter Buwalda, Hamilton, Rev. Jerry J. Hoytema, Grimsby, Mr. Martin Mol, Toronto, Dr. Jan W. Oosterhuis, London, en Rev. Jacobus Overduin, Vineland, Ont.

Het resultaat van de verkiezing wijst uit dat de vereniging steun vindt uit verschillende plaatsen en wij niet geconcentreerd werken in een bepaalde omgeving.

De voorzitter, Mr. Bouma, gaf een uiteenzetting van onze plannen, waarin de aanwinst van nieuwe leden een zeer grote rol speelt. onze vereniging is opgemaakt uit individuele leden, één man één stem. Wij zullen zeer binnenkort beginnen met het kiezen van een omgeving waar ons tehuis gebouwd zal moeten worden, vanzelfsprekend wordt er niets gekocht voordat de leden dit goedkeuren en overeenstemming met de regering bereikt is.

Wordt nu lid, zodat ook U op onze volgende algemene vergadering een stem in het kapittel hebt, een tehuis op Christelijke grondslag voor onze ouden van dagen is ieders belang.

D. Brinkman, Secr.
R.R. 1, Bowmanville, Ont.

Zelfstudie

Als U een schriftelijke cursus wilt volgen aan de Universiteit van Saskatchewan, dan behoeft U niet meer aan bepaalde vereisten te voldoen. Het is de eerste universiteit, welke schriftelijke cursussen geeft — er zijn tien van zulke universiteiten in Canada — die een dergelijke regeling heeft getroffen. Het is ook niet meer zo dat U maximaal vijf klassen schriftelijk kunt volgen. De Universiteit heeft tevens het aantal cursussen voor gevorderde studenten uitgebreid.

Het is de bedoeling dat men op deze manier, net als bij de Open University of Great Britain, via thuis studie een graad kan behalen. Iedereen kan zich voor deze cursussen opgeven, ongeacht het academisch niveau van de student en het geeft ook niet of men een inwoner van Canada is of een buitenlander. De kosten bedragen $100 per cursus.

Een moeilijkheid is natuurlijk dat men thans zelf moet bepalen of men denkt een bepaalde cursus aan te kunnen en men waagt er dus eigenlijk $100 aan.

Verdere inlichtingen kunnen worden verkregen bij de University of Saskatchewan, Correspondence Courses, Saskatoon, Saskatchewan.

WAT KOST EEN BEZOEK AAN EEN NATIONAAL PARK ?

Een vraag, die ons gesteld werd naar aanleiding van het artikel in ons vorige nummer over de plannen tot opening van nieuwe nationale parken in het Canadese noorden. Voor het eenheidstarief van twee dollar per auto kan men een seizoensabonnement kopen, dat onbeperkt toegang geeft tot alle nationale parken. Voor kampeerders gelden bovendien de volgende tarieven. Een overnachting op een camping, waar elektriciteit, stromend water en riolering aanwezig is komt op $3.00. Waar alleen elektriciteit aanwezig is, wordt $2.00 in rekening gebract, terwijl overnachten op een zgn. "unserviced site", d.w.z. op een camping die niet de bovengenoemde faciliteiten biedt, $2.50 kost per nacht.

De overnachtingsprijs wordt berekend naar het aantal tenten of caravans dus niet naar het aantal kampeerders. Kamperen in een national park geschiedt op basis van wie het eerst komt, het eerst maalt en is gebonden aan een tijdslimiet van twee weken. Een visvergunning kost per seizon $2.00 en is in elk nationaal park geldig. Vergunningen om met een motorboot de parken te verkennen zijn gratis, maar men dient er rekening mee te houden, dat niet op alle wateren gevaren mag worden.

In 1971 werden de nationale parken door 15 miljoen mensen bezocht. Aangezien dit aantal in de toekomst zeker zal stijgen wil de regering het aantal nationale parken in 1980 op 40 gebracht zien. In afmeting variërend van 2 tot ruim 38 vierkante kilometer beslaan de 28 nationale parken, die Canada momenteel telt, een oppervlakte, die ruim vier en een half keer zo groot is als heel Nederland.

POOLSAFARI IN DE ZOMER

"Voor de reiziger die bijna overal geweest is, is een nieuwe safari georganiseerd van 11 tot 24 juni," aldus de aankondiging van een nieuwe reis naar het Canadese noordpoolgebied, georganiseerd door een reisbureau uit Brampton (Ontario), vanwaar men naar Quebec City (Quebec) vliegt, en met name een bezoek aan het historische Charlottetown, staat voor de tweede dag op het programma. Vandaar gaat de reis via Nova Scotia en Newfoundland naar Labrador, Baffin Island en het schiereiland Cumberland. Vanuit Resolute, op het eiland Cornwallis, vlakbij de magnetische noordpool zullen vluchten gemaakt worden, die de reiziger in staat stellen rendieren en, als het een beetje meezit, ook ijsberen van dichtbij te fotograferen. De terugreis gaat via de N.W. Gebieden, noordelijk Manitoba en de Grote Meren.

VAKANTIE OP EEN BOERDERIJ

In de "Directory of Farm Vacations" vindt u een lange lijst van adressen, waar stadsfamilie hun zomervakantie op een boerderij kunnen doorbrengen. Gratis verkrijgbaar bij de Ontario Federation of Agriculture, 387 Bloor Street East, Suite 502, Toronto 5, tel. 921-8989.

Vakanties op boerderijen kosten gewoonlijk $50 per week voor volwassenen en $30 voor kinderen, voor kost en inwoning.

CONGRATULATIONS

Wij zijn God dankbaar, dat op 31 mei 1972 onze geliefde ouders en grootouders

TAEKE CNOSSEN

en

PIETERTJE CNOSSEN-WALMA

hun 50-jarig huwelijksfeest mogen beleven. Wij hopen op D.V. 7 juli met elkaar dit feest in Nederland te vieren.

De Hooge Bomen 22, Drachten.

Ridderkerk:
Drs. A. T. J. Verplanke-Cnossen
Dr. C. J. Verplanke
Vancouver:
T. Noordam-Cnossen
A. N. Noordam
Calgary:
S. Polet-Cnossen
T. Polet
Leeuwarden:
S. H. Vlaardingerbroek-Cnossen
Ds. J. Vlaardingerbroek
's-Gravenhage:
T. G. Krijger-Cnossen
Dr. A. Krijger
Ottawa:
C. T. Cnossen
V. Cnossen-Jee.
en 25 kleinkinderen.

Axel 1927 Hamilton 1972

With thankful hearts to the Lord, on May 19th, we celebrated with our parents and grandparents

LEVINUS DIELEMAN

and

JANNA CORNELIA DIELEMAN-BRANDES

their 45th wedding anniversary.

Hamilton, Ont.:
Anna and John Bick, Clarence, Leonard, John, Brian and Robert.
Dunnville, Ont.:
Susan and Gerald Bruulsema, Ann, Joanne, and Betty.
Hamilton, Ont.:
Betty and Herman Haak, Herman, Gerald, David, and Jacqueline.
Ancaster, Ont.:
Corrie and Gerry Prins, Karen, Judy and Garrett.
Hamilton, Ont.:
Levien and Margaret Dieleman.

Suameer 1927 Burth 1972

The Lord willing, we hope to celebrate with our dear parents and grandparents

JOHN DE GRAAF
ANN DE GRAAF-BOUMA

their 45th wedding anniversary on June 2, 1972.

May God's blessing rest upon them for many more years to come.

Their thankful children:
Gerard and Gertrude Leendertse, Scotland, Ont.
Kurt and Jean de Graaf, Mount Pleasant, Ont.
Bill and Minca Zuidema, Burlington, Ont.
Jerry and Alice de Graaf, Hagersville, Ont.
and grandchildren.

Open House from 7.30 p.m. till 10 p.m. in the Hall of the First Christian Reformed Church of Brantford on June 2, 1972.

R.R. # 1, Mount Pleasant, Ont.

On May the 26th, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

TED POSTMA

and

SYLVIA POSTMA-VONK

their 40th wedding anniversary.

That the Lord may bless and keep them in his care, is the wish of their children and grandchildren.

Palermo, Ont.:
Eda and Jerry Wedzinga, Andy, Charles and Christine.
Winona, Ont.:
John and Hilda Postma, Tommy, Dorothy, Linda, Betty and Judy.
Oakville, Ont.:
Tilly and Bill De Vries, Johny, Cindy and Joyce.
Oakville, Ont.:
Nik and Margie Postma, Bennie and Steven.
Dartmouth, N.S.:
Shirley and John Thorleifson, Erica and Ingrid.
Vancouver, B.C.:
Alic Postma.
Richmond, B.C.:
Winny and Barry Putman, Jeffrey.
Richmond, B.C.:
Betty and Tom Bryden, Teddy and Leanne.
Richmond, B.C.:
Hilda and Art Hoekstra, Kenny.
At home:
John (Coby).

117 Margaret Drive, Oakville, Ont.

The Lord willing, on May 26, 1972 we hope to celebrate with our parents

MENNO ADMIRAAL

and

JANTJE ADMIRAAL (nee BLOM)

their 40th wedding anniversary.

We pray the Lord for his continued blessings to them in the years to come.

Edmonton (Alta.):
Ali & Bob Bosma, Bob, Jim, John & Karin-Ann.
Janny & Dick Pietersma, Jenny, Marilyn, Diane, Margaret & Debby.
John & Willemien Admiraal, Menno, Joan & John.
Jack & Nel Admiraal, Caroline, Jackeline, Rosanne, Christine & Michelle.
Tina & Jesse DeVries, Jane, Elizabeth, William & Michael.
Ann & Kees Boonstra, Richard.
Shilo (Man.):
Hank & Lil Admiraal, Dennis.
Edmonton:
Grace Admiraal.
Menno Admiraal.

Home address:
10903 - 38 Street, Edmonton, Alta.

On Friday, May 26, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

GOITZEN TJOELKER

and

GERRITJE TJOELKER-PEL

their 40th wedding anniversary.

We pray that the Lord may bless them and spare them many more years with each other and with us.

Their children:
Henk & Marg Tjoelker
Linda & Simon Bootsma
John & Henny Tjoelker
Frieda & Frank Engelage
Alice & Henk Keen
Mike & Faye Tjoelker
Richard & Tessa Tjoelker
Trudy Tjoelker
and 18 grandchildren.

A reception will be held in the basement of the Newmarket Christian Reformed Church May 26 from 8-10 p.m.

The Lord willing, May 26, 1972 we hope to celebrate with our parents and grandparents

JAN VANDERLEY

and

JAPKE VANDERLEY-ZIJLSTRA

their 40th wedding anniversary.

Their grateful children and grandchfldren.

Clarkson, Ont.:
Sairley Sytsma-VanderLey, Allan, John, Ricky.
Ajax, Ont.:
Wilf and Ann Frick, Billy, Ronny.

Anjum — Oakville

"See wolle it net wèze
Mar sille it toch lêze."

JAN v. d. LEY

en

JAPKE v. d. LEY-ZIJLSTRA

binne boaske 40 jier lyn in Maeie.

Hun best freonen:
Ralph en Shirley v. d. Meulen,
Hein en Ann Land,
en bern.

Praise the Lord.

With joy and thanksgiving we celebrate with our parents their 40th wedding anniversary on May 27, 1972:

JELLE BAKKER

and

KLASKE BAKKER-BERGSTRA

With joy we acknowledge the love of Jesus in our lives.

Louisville, Kentucky:
Jo & Tom Bakker, Ronald, Mark, Susan & John.

Home address:
51 Kimberly Drive,
Guelph, Ontario.

1932 — 1972

The Lord willing, we hope to celebrate on May 31st, 1972, with our parents and grandparents

WILLEM H. WILDEBOER

and

JOHANNA WILDEBOER-FOLDERS

the occasion of their 40th wedding anniversary.

That the Lord may bless them and keep them is the wish of their children and grandchildren

Janny and Bernie Bonvanie,
Joanne, Bill, Gerard, Barry.
Gerard and Rachel Wildeboer.

Open House will be held D.V. Saturday, June 3rd, 1972 from 3:30 p.m. to 6:00 p.m. in the First Christian Reformed Church, Taunton Rd., Toronto, Ont.

Andyk 1932 Dresden 1972

With our dear parents and grandparents

WILLIAM SLUYS

and

WILMA SLUYS-KWANTES

we give thanks to the, Who gave them 40 years of Happiness together on the seond of June.

May the Lord bless them in the years to come.

Dresden:
Bill & Hetty Sluys, Bill, Jeff, Angela & Jennifer.
Delhi:
John & Mary v. d. Leeuw, Stan, Bill, Wendy & Marlene.
Chatham:
Harry & Linda Sluys, Bonnie, Debbie, Bill, Bob & Charlene.
Rockton:
Ted & Lena Sluys, Kathy & Lena Sluys, Kathy, Kenneth & Douglas.
Sarborough:
Matt & Ruthanne Sluys, Terry, Tracy & Donna Jo.
Chatham:
Kees & Lena Schenk. Sandy.
Wallaceburg:
Elfred & Alice v. d. Laan, Laraine.

There will be open house on June 2 from 8.00-10.00 p.m., 966 Mooney St., Dresden, Ont.

Franeker 1937 - Kingston 1972

On May 20 we thankfully celebrated the 35th wedding anniversary of our parents,

JOHN BOUMA

and

BAUKJE BOUMA-TALSMA

Their faith in the Lord, and the love which they showed to each other and to us, has been a constant source of encouragement and guidance for each one of us. We pray that the Lord may grant them many long years together and with us.

Mr. and Ms. Dick Van Rooyen Jr.
Beverly, Ricky, Jason, Forest, Ont.
Dirk and Sylvia (engaged), Kingston, Ont.
Andy, Kingston, Ont.

On May 28th, 1972 we will celebrate the 35th wedding anniversary of our parents and grandparents

EDO YSINGA

and

GRIETJE JACOBA YSINGA (nee PIER)

"O give thanks unto the Lord for he is good: for his mercy endureth forever." - Psalm 136:1

Their children end grandchildren:

Corrie and George Andringa, Edward, Glenna, Donald, Barbara and Carol, Lindsay.
Bert and Shirley Ysinga, Judy and Cathy, Cobourg.
Ada and Bert Faber, Robert and Jacqueline, Port Perry.
Ann Ysinga, Weston.
Ena Ysinga, Montreal.
Eddy Ysinga, Lindsay.

Open house 7 to 10 p.m., Friday, May 26 at 135 Durham Street, Lindsay, Ontario.

The Lord willing, on May 27, 1972 we hope to celebrate with our parents and grandparents

GURBE VAN BRUG

and

JIKKE VAN BRUG-VAN DER HEIDE

their 30th wedding anniversary.

Newark, Delaware:
Cor & Terry Van Brug, Paul, Jenifer.
Hamilton, Ont.:
Carl and Jane Brouwer, Gerald, Sharon.
Hamilton, Ont.:
Theodore and Lucy Heida.
Hamilton, Ont.:
Phyllis Silke, Jeffrey.
At home:
Ann, John, Elly.

Box 114, Hannon, Ont.

On May 28th, 1972 we hope to celebrate with our parents

ALBERTUS VELDSTRA

and

JANSJE VELDSTRA-HANSMAN

their 25th wedding anniversary.

May the Lord bless them in the future as He has in the past.

Their thankful children:
Jim and Ria Wharrie
Albert
Margaret

46 Worsley Rd.,
Stoney Creek, Ont.

PRESIDENT'S PANEL URGES TAX RELIEF FOR NONPUBLIC SCHOOLS

WASHINGTON, D.C. (EP) — A long-awaited report from the President's panel on Nonpublic Education recommends federal income tax credits to parents for part of the tuition payment to pivate and parochial schools.

The 58-page report, prepared by a four-man panel, called the tax credit plan one that "makes the best sense from an economical, political and constitutional standpoint" of any of the current parochial aid proposals now before Congress.

Three other major proposals were set forth in the report which was titled, "Nonpublic Education and the Public Good." They called for tuition reimbursements for non-public school children in any future plans for federal aid to education, a construction loan program, and federal assistance to inner-city poor families through a variety of aid programs.

Mr. Nixon appointed the panel on April 21, 1970. It was part of the larger Commission on School Finance, a body of 18 members. A White House press aide said Mr. Nixon would not commit himself to any position on the recommendations or to any specific timetable for legislation.

Americans United for Separation of Church and State attacked the report as being "in error," in claiming that tax cedits and tuition grants are constitutional. They pointed to a series of decisions handed down by federal courts that held consistently that using children or parents as conduits for providing public aid to parochial and private schools does not eliminate the constitutional objections to tax aid to sectarian schools.

1947 1972
Munekezyl Hagersville

On May 22nd, 1972, we will gratefully celebrate with our parents

GERALD BROEKSTRA

and

DOROTHY BROEKSTRA (ZYLSTRA)

their 25th wedding anniversary.

May the Lord bless them and grant them many more years together.

Bert, Toronto.
Shirley, London.
Richard,
Theresa,
Margaret,
Hagersville.

A reception will be held in their honour May 27, 1972 at 8.00 p.m. in the Hagersville Community Hall. Friends are welomed to attend.

Aalten 1947 May 29 Trenton 1972

With thanks to the Lord, we hope to celebrate with our parents

PETER VAN ESSEN

and

HENNY VAN ESSEN (nee WIKKERINK)

their 25th wedding anniversary on May 29, 1972.

"To crown all here must be love, to bind all together and complete the whole."
Colossians 3:14 (N.E.B.)

We pray that the God of love and grace will continue to bless them richly in the future.

Dela
Gerrit
John
Peter
Herbert
Kathy

Open House: Monday, May 29, 7:00-9:00 P.M. at home.
203 King St.,
Trenton, Ont.

On Saturday, June 3, 1972, the Lord willing, we hope to celebrate with our parents

SJOERD H. H. BRUINSMA

and

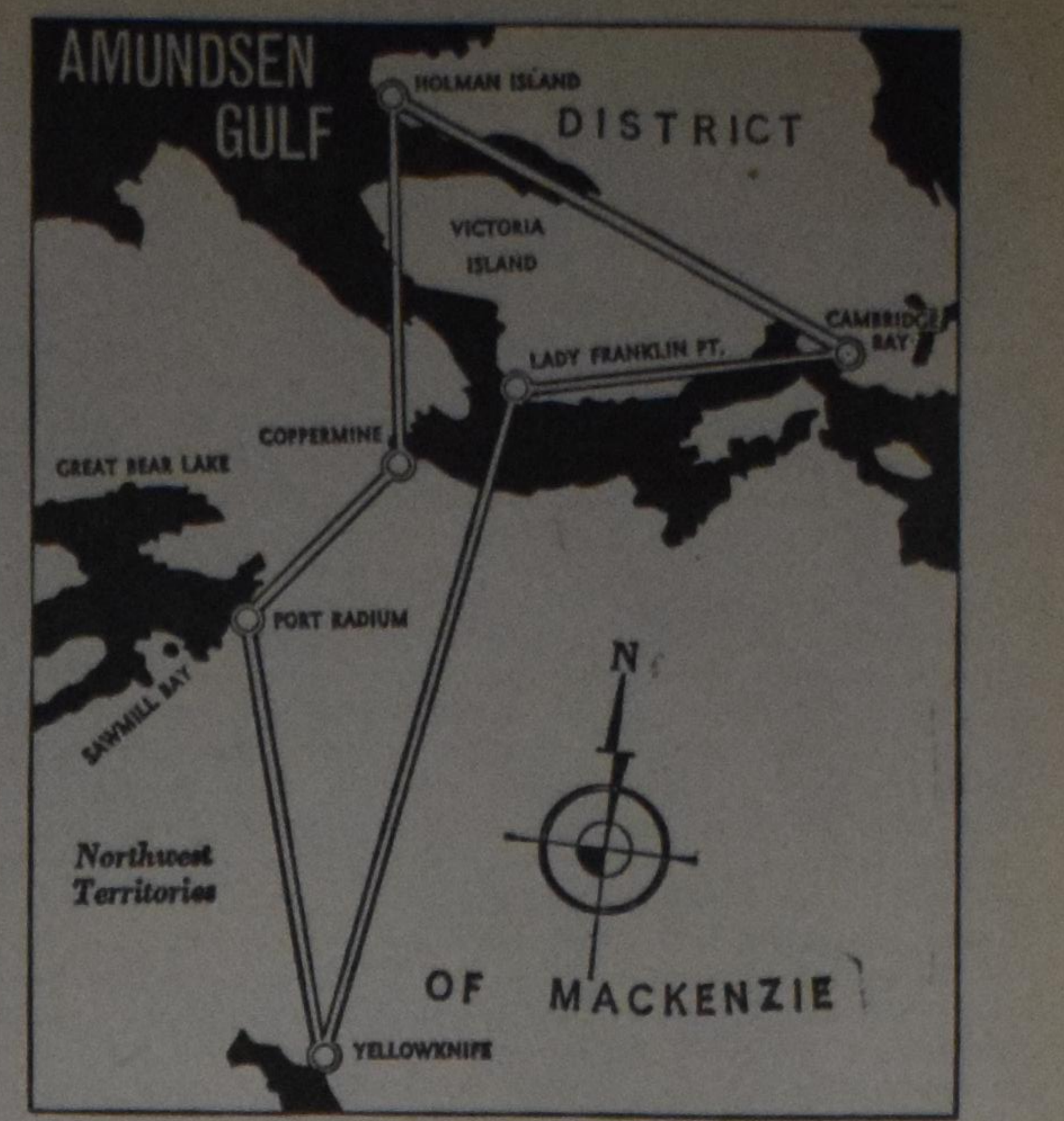
GER BRUINSMA (nee VAN DIJK)

their 25th wedding anniversary.

"Oh give thanks unto the Lord, for He is good, for His mercy endureth forever."

Their thankful children:
Hamilton, Ontario:
Eddy & Diane Van Meteren.
Vineland, Ontario:
Willy & Lydia Schulenberg.
Beamsville, Ontario:
Hank.
Stewart.

Open House 679 Hixon St., Beamsville, 8-10 p.m.



FLYING BANKS SERVE THE FAR NORTH

(Special to Canadian Scene) — In July 1971, Canadian Imperial Bank of Commerce launched its second flying banking service to the Canadian Arctic. From Inuvik, Northwest Territories, the Commerce flew a bank officer into Aklavik, Tuktoyaktuk and Sachs Harbour on Banks Islands, areas where intensive oil and gas exploration are showing signs of significant commercial potential. The round trip took a day to complete and covered more than 700 miles.

For two years now, Commerce has operated the first and only flying banking service in North America. Once a month, a twin-engine aircraft leaves Yellowknife, Northwest Territories, to bring banking services to 1,700 inhabitants in the Canadian Arctic communities of Port Radium, Coppermine, Holman Island, Cambridge Bay and Lady Franklin Point. The bank is under the supervision of the manager of the Commerce Branch in Yellowknife, the capital of the Northwest Territories. At each airstrip where the plane stops, the accountant from the Commerce's Yellowknife branch serves customers from a table in the aircraft's cabin. He receives deposits, makes loans, sells money orders and travellers cheques, and transacts other types of normal banking business. Cash is carried in a portable strong box.

On the day the first flying bank operates, crew, passengers, and the Commerce banker leave Yellowknife at 7:00 a.m. Their plane flies more than 1,600 miles before returning to Yellowknife at 7:00 p.m.

The flying banking service provided by Commerce parallels the service the bank offers aboard ship in isolated Quebec communities on the North shore of the St. Lawrence River.

The Bank of Commerce is not new to the north. It was the first bank to establish a branch inside the Arctic Circle at Inuvik in 1958. Last summer, the bank opened a permanent branch at Fort Simpson on the lower McKenzie River. Before the turn of the century, in 1898, the Commerce opened a branch in Dawson, Yukon Territory. A second branch was opened in 1900 in Whitehorse.

AN EXHIBITION OF MEDIEVAL TREASURES

(Canadian Scene) — From April 28 to July 2, the National Gallery of Canada in Ottawa will offer an exhibition of 105 medieval works of art, painstakingly borrowed from museums, libraries, churches and cathedrals in France, Belgium, Germany, England, the United States and Canada. Called Art and the Courts: France and England from 1259 to 1328, the exhibition was prepared under the guidance of two medieval art specialists, professors Peter Brieger of Toronto and Philippe Verdier of Montreal.

Among the works will be: A gold, silver-gilt and enamelled Reliquary of the Holy Blood of Christ given to Boulogne Cathedral by Philippe IV of France at the time of his daughter's wedding to Edward II of England. A bejewelled cantor's staff, which was held by the cantor as he led the choir in its responses, bearing the figure of Saint Valerie, the patron saint of Limoges; it was to her that the Plantagenet kings were symbolically married when they were proclaimed Duke of Aquitaine. Twelve of a series of glowing, stained glass window panels showing Scenes from the Lives of St. Edward and St. Louis specially removed for the exhibition from the Lady Chapel of the Abby Church of the Trinity, Fecamp, France.

To coincide with the exhibition the gallery commissioned two films from the National Film Board. One roams with loving eye over Exeter Cathedral in England, the other through the Church of St. Urbain in Troyes, France. Both are pure examples of medieval architecture at its finest. The films will be shown both at the National Gallery and in many cities across the country in an effort to awaken new interest in an area of art too long neglected.

A PRAYER IN THE SNOWSTORM

I would like to tell you about a lesson my husband and I had to learn about four weeks ago. We had to see, just how important children are to God. How the Lord listens to them, and answers their prayers. We were astonished by our children's faith. They put us to shame. My husband and I learned to understand a little of what Jesus tried to teach us in Matthew 18. We began to realize that to become humble and trusting like little children is not an easy thing.

Four weeks ago my husband, our three children and I, had a strange experience. About 6:30 one Saturday evening we were stranded in a snowstorm. My husband had been at a diaconal conference in Nobleford that day, while the children and I spent the day at my husband's brother's family in Carmangay. When my husband picked us up late in the afternoon it was snowing, but not so bad as to worry. Neither one of us had listened to the radio all day, so we had absolutely no idea what we were running into. We had not gone very far, when the storm came up and so fast, that there was no turning back. It was fascinating and frightening at the same time. We turned the radio on, and then realized how serious the storm was. It was about seven o'clock when one of my sisters-in-law phoned the emergency station on the radio, telling them that we were on the road somewhere between Nobleford and Coalhurst. By that time we were "good and stuck", right on the highway. My husband went out to push the car while I sat behind the wheel. The power steering snapped off, so then it was really hard to keep the car on the road. It took us 1½ hours to go another mile, and by then the wind blew so bad across the highway and against the car, that we could not go any further. For a while we just listened to the radio. They announced that we had ten inches of snow so far, and were expecting another 12 inches.

All of a sudden our little one who was behind us said, "I have been praying, Mom, and I know God is going to send someone to get us." My husband turned around at the same time. There they were, all three of them saying their prayers. We were so proud of them. They were not afraid. We then explained to them that God would send someone, but not till morning. We told them that the Lord would take care of us right here in the car. We then settled them down as well as possible.

It was about two hours later that we saw a light through the blizzard from a side road. My husband quickly turned the lights on, and sure enough, there it was, a four-wheel drive truck. The young fellow in the truck saw our light, and came over, he didn't say much except to tell us that he had heard on the radio that there were quite a few cars standing by Coalhurst. He would try to help us get that far so that we would not be so far back.

My husband informed him that his mother and father lived in Coalhurst. Maybe we could walk the little ways from the highway to his parents.

Well, it took a while to get the car out of the snowbank, but once we were moving he just pulled us through those snowbanks, right past two snowplows that had slipped off the road into the ditch, and I don't know how many other cars we passed that were also stuck. He pulled us up to the house as far as possible. When we carried the children through the snow into the house, we were so tired. But not the kids, they were so excited telling their grandma and grandpa "that they prayed so hard for the Lord to send someone to get us. And He did, that's why we don't have to sleep in the car after all."

We were unable to sleep the rest of the night. We were just laying down, listening to that violent wind blowing around the house. There were still some people out there in the storm. We were safe, because of our children, trusting in the Lord.

How we thank the Lord for His faithfulness. How he guides us and leads us every step of the way. As I lied listening to the wind, this verse came to my mind that I had read somewhere and it went something like this:

Children of the heavenly Father,
Safely in his bosom gather,
Nestling bird nor star in heaven.
Such refuge ever was given.
God his own doth tend and nourish,
In His holy courts they flourish;
Like a father kind He spares them,
In his loving arms He bears them.
Neither life nor death can ever
From the Lord his children sever,
For his love and deep compassion
Comforts them in tribulation.

What He takes, or what He gives us,
Shows the Father's love so precious.
We may trust his purpose wholly,
'T is his children's welfare solely.

So often when I read my Bible I bang my head against a brick wall, for I don't understand everything the Scriptures tell me. Through reading, listening, and looking, God gives me many answers. It is like working on a jigsaw puzzle, slowly the pieces fall into place. It will probably take the rest of my life to complete this puzzle, but I just had to write and tell you about one piece of puzzle that fell into place the night of the storm.

Mrs. J. De Heer.

"WHO IN THE WORLD"
JOE HALE,

Director of Evangelism,
United Methodist Church

Who in the World is a Christ-centered book about contemporary mission, a stimulating and exciting description of the renewed and renewing church. Every layman needs to understand what these writers are getting at: What it means to be "in Christ," in the church, and a part of the church in the world.

I was especially stimulated by the chapter on "Mission in the Message." In a time when it has become fashionable to denigrate the spoken message, the authors show in a beautiful way, that there is an inexpendable message at the cutting edge of our mission. This excellent essay on the content of the Christian Good News breathes with freshness and insight and alone is worth the price of the book. The hard-hitting documentation in Who in the World comes directly out the pages of the New Testament; the numerous biblical references, on almost every page, are appropriately chosen and integral to the contents.

A dynamic model is held before us in **Who in the World.** We are tantalized with the possibility of what, under God, we might be. What an excellent challenge has been set before us by the Christian Reformed people in this year of preparation for Key '73!

THE WORLD AROUND US

Canadian - American Relations

(Part III)

Some people have suggested that Canada has two choices in her relations to the United States, and that neither are very pleasant. We can continue to drift toward American domination of the economy and the polity through "continentalism", or we can radically reorientate Canada's life through a "Canadian Castro" who would use fundamental socialism as a starting point, expropriate all American property, and steer Canada toward international neutrality. The second alternative probably could be accomplished, but at great cost. As with any goal of any political system, there are payoffs and costs as well as trade-offs with other goals. Canada could opt for such a radical independent stand if her leaders were willing to pay the price in terms of economic decline. Being a highly developed society geared to industrialization and urbanized life, the costs would be comparably greater than if Canada belonged to the Third World, with socio-economic profiles to match.

There is very little chance that the second alternative will ever take place because we do not dislike the Americans enough and we like our comfortable style of living too much.. Besides, Canadians do not like to take extreme or drastic measures, so we will have to find other methods to maintain our independence. In the area of trade and commerce a number of steps have already been taken which should make us less dependent on the American market. Even in the present absence of a global strategy, the Canadian federal government and various provincial government this year will spend more effort to develop new markets everywhere in the world.

The federal Department of Industry, Trade & Commerce, through its Export Market Development Program, plans to allocate three million dollars to promote export sales — more than three times the funds previously available. The federal money will be used to place exhibits at foreign trade fairs where Canada does not have official exhibits, and to assist companies to bring prospective foreign buyers to Canada. The funds will also be used to help pay for the studies and surveys done by Canadian companies in attempts to win foreign orders.

Export planners in Ottawa will also rely heavily on the Export Development Corporation, a government-owned corporation that provides long-term financing and insurance for large export orders. This year the corporation expects to underwrite loans totalling $500 million (compared with $340 million last year and an average of only $50 million a year throughout the 1960's). Hopefully, the Canadian banks will lend about $100 million this year to finance exports. In the past the banks have been less than active in this area, lending only $13 million last year.

The provinces are also sending trade missions abroad in the hope of getting more foreign orders, and although there are still many missions sent out to the United States, more and more are going to other parts of the world. Quebec will have a permanent economic mission in Brussels by midyear and another in Tokyo before the end of the year. Of the 27 trade mission Ontario plans to send out this year, ten will go to the U.S., but the other 17 will cover much of the rest of the trading world, including China.

China might well become an important trading partner in the future. The Chinese have agreed to look to Canada first as a source of wheat; they have also agreed to consider Canada as a source of other products they have been importing from other countries, such as metals and minerals, agriculture products, chemicals, machinery and equipment and power-production equipment. A Canadian solo trade fair in Peking this year will be the largest Canadian industrial exhibition ever held abroad. About 250 Canadian companies are expected to participate.

Trade with Japan is also likely to increase (last year we exported for $791 million there and imported $802 million). The Japanese government has made a blanket declaration that increased imports of Canadian manufactured products are welcome. The Japanese are aware that they cannot continue to treat Canada solely as a supplier of raw materials and block sales of Canada's manufactured goods in Japan.

If all these Canadian efforts bear fruit, and we do manage to export more to other countries, we must also expect, of course, that we have to import more from these countries. Trade is still a two-way street. The overall result will be that we become less dependant on the American market and therefore less vulnerable to the whims and wants of our southern neighbour.

It will not be an easy road to travel for Canada. We have learned to walk carefully when it comes to American interests; we tend to be timid by nature and shun drastic measures, and the Americans are likely to fight back to maintain their largest export market. The latter appears to be taking place already through the U.S. DISC (domestic international sales corporation) program. The DISC legislation permits a U.S. firm to claim indefinite deferral of taxes on export sales. American firms who set up a DISC — and reportedly already 1,100 firms have done so — thus gain a powerful incentive to export their goods. Some people have referred to it as a hidden subsidy to stimulate American exports. For Canada there is the added burden that American firms who have subsidiaries here will close them down, or not expand them, while importing goods into Canada from the home plant.

So far the Canadian government has not taken steps to counter the U.S. legislation. The government has introduced legislation which will prevent American takeover of Canadian industries. The takeover of a Canadian firm with more than $250,000 in assets of $3 million in annual revenue will have to receive the approval of the Cabinet. Such takeovers will only be allowed if they will be of "significant benefit to Canada".

As always happens with this type of legislation, reaction for and against has been strong. The "continentalists" believe that the government should not interfere in the business of the nation while the Canadian nationalists think the measure fall far short of what is needed. Whatever the different opinions might be, the legislation is at least one small step in the right direction because up till now there has been no legislation in this area at all. Also encouraging is Mitchell Sharp's recent statement that the Canadian government will not hesitate to act against the DISC program if it proves to be harmful to Canadian industry.

The developments on both sides of the border seem to suggest that a new era in Canadian-American relations is about to begin. Rather than bind ourselves to the U.S., or try to get "special status", Canada appears to be standing on its own more, seeking new markets, and loosening itself from the total dependency upon the U.S. It will not be easy, we will not be able to cut loose completely, but at least we are seeing ourselves as an entity that has to continue on its own merit and not as an appendage of a big neighbour.

J. J. Bout.

From the Bookshelf

PRAY: A Study of Distinctive Christian Praying.

By Charles Francis Whiston. Published by Eerdmans.

Price: $2.95 (U.S.) paperback.

The review of this book could be put into one sentence: Read it! Whatever you do, read this book.

The number of books on the subject of prayer is legion. And when you are asked to read another one, you are inclined to heave a sigh. That however quickly changes once you get into this book. I find the treatment fresh, healthy, thoroughly biblical and very helpful.

Thee author is professor emeritus of systematic theology, at the church divinity school of the Pacific, in Berkeley, California. I am not sure, but I believe Professor Whiston is Episcopalian or, in Canadian terms, Anglican. He is well qualified to write on the subject. For not only has he studied the subject for many years, but he also taught the subject for a long time. Not in theoretic language, available only to students of theology, but to those who wanted to learn a lot about praying, but who sought to be taught how to pray.

I would like to quote many things he says, I will however confine myself to only a few, hoping that these will lead you to reading the entire book.

In a chapter on the need of prayer, the author deplores that so few know how to pray, that so few therefore really pray, and that so few are qualified to pray. "Many laymen are far more hungry to learn and live the authentic life of christian prayer than the clergy realize." But: "How many clergy make us believe they are truly men of prayer?" No wonder; "And where after all, could clergymen have learned to pray?" How many clergymen were graduated from seminary as X 'men of prayer'?" That is the finger on a mighty sore spot.

Let me also quote from the chapter headed: "The prevenience of God." By this the author means that God must come to man before man can come to God. "Because of our chronic egocentricity we think of ourselves as initiating prayer. We seek after God to gain His attention, to have Him come into our presence, to respond to our desires, and do our will. We will pray far better if we reverse the roles and think of God as seeking to hold our attention, reveal His will to us, and evoke our response." p.28.

Or in the chapter headed: "Prayer and Grace". "We need constantly to be reminded that we live not by a set of rules, however good these rules may be, but in the presence of a person, Jesus Christ. Our obedience is personal obedience to Him, not obedience to an impersonal set of rules. I pray not because I must keep a set of rules but because Jesus Christ calls me into a tryst with Him, rooted in thankfulness for His gracious dealing with me in the past." p.33

There is a beautiful chapter on: "Intercessory prayer", from which I quote the following: "It is necessary at the outset to clear the ground of some widespread and erroneous conceptions of what intercessory prayer is. Such widely held misconceptions are really but ludicrous parodies of what true interceding is. Intercession is not the giving of data, information, counsel, or advice to the Holy God. God does not need nor desire our counsel and advice. We can never give information to God, for He already knows all the data, and knows what He will do about it. Nor is intercessory prayer bringing pressure upon the Holy God to act, as if He were hesitant and reluctant to act. Nor again is it seeking to change the will of God by substituting our will." p.69, 70.

"Intercessory prayer may be called spiritual blood donation. Intercession is the giving of self to Christ, the giving of love, life and energy to enter the lives of others through Him for their blessing. We give to them not directly but through Jesus Christ. Direct giving might often be harmful; but intercession through Jesus Christ always benefits the other." p.71

I would like to go on. But why don't you read the entire book. It is divided into three sections. The first two, "Foundations of prayer" and "Faces of prayer" are the best. The third: "The Relevance of prayer" is a bit weaker.

There are two paragraphs which sadly mar the books. The first is on page 20 and the second on page 34. Both refer to the early chapters of the Bible as "myth". I don't understand how the author of such a wonderful book can hold these views. Nor do I understand how the publisher allowed these two paragraphs to remain. The book will appeal to evangelical christians, but these two paragraphs definitely will not. Nevertheless if you can overlook these two statements, I am sure the reading and the studying of it will greatly benefit you.

Jack Quartel

Prayer

Eternal, faithful Father in Heaven,
Creator of heaven and earth,
From Whom, through Whom
and to Whom are all things,
Who brought Israel up out of Egypt,
With a great show of power and might,
Who offered Thy Son up for us all,
To reclaim us, sealing the Contract with Blood,
Then sent Thy Spirit for a comforting Companion,
And now stand ready with burning justice,
To come and purge this world of all evil,
We adore Thee, and Thee only!

We pray, make our adoration Thy Throne,
Accept our praises for Christ's sake!
For only by looking at Thy beloved Son,
— and so on us —
will Thy gaze remain steady on us.
Without being repulsed by our ugly guilt,
We pray, may the Lord Jesus intervene for us,
May the Holy Spirit with unspeakable sighing,
Pray for us.
Only then can we draw near to Thee,
Make righteous and whole in Thy Son.
Upon a genuine confession of our sins.
We pray, deliver us from the evil one,
Who intends to mar our prayers.
And accuses us even while we're praying,
O, Lord, hide not Thy face from us,
Sink our sins into the depth of the sea,
And remember them no more!

We now confess before Thee, o, Lord,
The sins of our nation, our terrible guilt,
Rising up before Thy face.
The guilt of those, who commit the crimes,
And of those, who call evil: good,
And of those, who are silent.
Having been cleansed of our own sins,
By our Highpriest, appointed by Thee,
We now make bold to stand and pray,
In Thy presence, in Thy congregation,
To please turn a listening ear,
When we petition Thee for our country,
And remind Thee of covenants
and promises of old.

For, Lord, in this most privileged land,
Where prayers for merely life have risen often,
And where Thou didst bestow mere life
and more —
This land, known for protection of all life,
For extending a sincere "welcome" to strangers,
Where justice, freedom and prosperity
have been established by Thy loving hand
This land may soon consent to fouler crime
than any:
Premeditated destruction of unborn life,
The brutal, calculated slaughter of those children
That are denied the right to life,
Clinical repetition of Herod's massacre,
Day after day, and every minute of each hour,
But now and here disguised as,
"tender loving care"
In cold blood and with meticulous precision,
Life after life snuffed out, to be . . .
no, not to be.
A woman or a man, endowed with life by Thee,
Life to be lived to sing Thy praises in each breath,
Or to be stumbled through without Thee
as it may be
But in each case a life, called forth by Thee,
Wrought by Thy Spirit,
Cherished by Thy Son.

What pride, what arrogance, to hang
on human shoulder
The mantle of Thy inalienable providence!
And so to feebly justify this utmost selfishness,
And value life against own broken standard. . . .
Dear Father, when a nation does condone
That murder be committed without reprisal,
When children of her people
find a violent death —
And does not raise an outcry! —
then her doom is signed and sealed
for such a nation,
Provokes Thee to Thy face,
O God of Life!

And no one does escape Thy condemnation.
We too stand guilty,
when we do not cringe in horror,
When we are not aware continually,
While going about our business of
life and the living.
That at this very instant a child is killed,
That at this very moment a dead child
plops into a basin,
Another one, and then another,
God have mercy!
When wilt Thou rend the heavens and remove us,
This is the miracle: that children are yet
born to us,
Alive and well, giving us joy and laughter,
This is the miracle: that we may move in freedom,
While callously denying others even to be born.
And here in, Father, culminates our guilt:
That we have not the slightest notion,
How horrible it is, what now is done among us,
We show no courage,
only "dis-involvement", we are silent
while executioners fervently claim
"humane intentions", blood dripping
from their hands.

We pray, Lord, make us painfully aware,
Us, this whole nation, of this ugly matter,
Of the grim fact,
that we are piling on guilt,
And no one calls a "Halt" . . .
Innoent blood will cry from our streets,
And will receive a hearing in Thy court!
Then silence on our part
will prove a vail excuse.
But now we speak, Lord, pardon our complicity
Forgive, we plead, our lengthy, guilty silence!
Move many others to confess with us this sin,
That Thy whole Church may shudder and wake up,
That finally the alarm may be sounded,
That butcheries of this sort be erased,
Silence, we pray, the prophets of this way of death!
Cause them to see their error,
make them flee to Thee:
There's mercy still for one who turns from sin.

We pray, o Father, please forgive our failures,
When many times we didn't provide a haven
for those in overwhelming need,
fearful, despairing women,
Who saw no way out, and so turned to abortion.
In this we failed,
not showing them the way and
lending a helping hand.
And the result?
That now so many others who know no fear
and desperation,
Insist: This country's laws be bent,
to suit them.
So they may kill and not be prosecuted.

We pray, o Lord, strengthen those in high places,
Who are Thy children, and renew their courage,
When they are called to speak Thy truth in public.
Help them demand that this sin be stamped out!
Thy Holy Name, o God, is being ridiculed,
When we, calling ourselves Christians,
are silent on matters of life and death,
as if
we did not know what Thou hast taught us
in Thy Word.
We pray, deliver us from our non-committal
attitudes, and put our sins squarely before us.
Make us uneasy with the situation,
So that we take firm steps to rectify it,
Move us to definite decisions, clear and just,
Instill in us a holy indignation!
Help us see that this whole issue
is the issue of Thy Holiness,
And of the holiness of Thy Word and of Thy Will.
Bring home the truth to all in this fair country,
That ignoring Thy blessings past and present,
Will end in total slavery and chaos.

Eternal, faithful Father,
God of Abram, Isaak, Jacob,
And of all those, who ever loved and served Thee,
Forgive us our prolonged and criminal rebellion,
Against Thy first commandment,
Break our idols!
Thou are our only hope, save us from ourselves,
Turn us toward Thee, renew us by Thy Spirit.

AMEN.

H. Verweij.
Translated from the Dutch.

From other Presses

ABOUT POLLUTION

There was a day when we scarcely ever heard the word *pollution*. But in recent months the Western world has been startled into a sense of universal pollution — of land, sea, and air. Today there pours forth from the radio and the press a never-ending stream of news and views about pollution, contamination, ecology, environment. When we consider how man is contaminating the clean atmosphere, the fertile soil and the rivers, the lakes, the seas and even the oceans, it is high time that humanity be awakened to the peril of this frightful pollution.

There are various kinds of environmental contamination: Oil pollution, noise pollution, germ pollution, air pollution, water pollution, soil pollution, nerve-gas pollution, atomic pollution. These are all dangerous, some of them deadly.

Propaganda Pollution

Not less dangerous than environmental pollution is the polluting power of false propaganda. Consider how Canada was flooded with needless fears over the American Amchitka test. How revealing was the discrepancy that, whereas Russia had set off a similar underground blast only a month before, there was ne'er a flutter nor a fear voiced in Canada. Not only so but when China more recently conducted, not an underground test but an atmospheric blast, scattering fall-out all over the Pacific and Canada, not a word of protest came from the apparently Red-controlled Canadian press and radio. If the Red propaganda machine can so infiltrate and control our Canadian public life, we need not wonder about the coming Antichrist's ability to mount into universal dominion through this kind of polluting propaganda power.

Character Pollution

Still more startling to those who care — is character pollution. And yet this far worse plague scarcely dawns on the world's dozing intellectuals. Environmental pollution may threaten our material existence, but how can that be compared to mental pollution, moral pollution, spiritual pollution — character assassination? Such pollutions are infinitely more deep seated, more contaminating, more deadly, more destructive of the whole fabric of our younger society, yet scarcely a little finger is lifted to defy the deadly plague of pornography, of sex literature, of radio and TV pollution. Who cares?

Liberal preachers contribute to character pollution when they pervert the Gospel, promote sex education, abortion laws, public acceptance of homosexuals — when they cast down capital punishment, build a good image of communism, channel Christian funds to support draft dodgers, etc., etc.

Oh, the mental and moral and spiritual "fall-out" that has polluted and perverted millions of young people in our Western world! We are reminded of the plague of Black Death in Europe in the 14th century. That plague, so very contagious and accompanied by fever and prostration, was usually fatal.

Fleas from infected rats were the carriers of that awful scourge. But today we have a polluting plague worse than the Black Death, a plague carried by that brood of infected moral rats — the writers of pornography, the promoters of sex literature, the pushers of drugs, the peddlers of dope. And what might we not say of professors and philosophers who peddle atheistic evolution and God-hating communism and Christ-denying education? Was not China thus taken over — by the power of the polluting pen?

Let believers lift up their heads. The coming of Christ becomes not only hope but an economic imperative for the world — "That Thou . . . shouldest destroy them which destroy the earth" (Revelation 11: 18). Christ must intervene to destroy earth's destroyers. Even so, come, Lord Jesus!

— L. E. Maxwell

"The Prairie Overcomer"

CLASSIFIED ADS

Ike and Jennie Witteveen thank God for the gift of a son,

STEPHEN FREDERICK

born on May 11, 1972.

A brother for Melissa.

We have trusted in your mercy, Lord. Our hearts do rejoice — We will sing unto You, because You have dealt beautifully with us!

125 Rodney St.,
Barrie, Ont.

With thanks to God, the Creator and Giver of life, we announce the birth of our son

RANDY ARON

born on May 12th, 1972.

A little brother for Judy and Ivonne.

Grateful parents,
Henry and Grace Struyk.

216 Chippawa Rd. W., R.R. 3,
Mount Hope, Ont.

With thanks to God we announce the birth of our daughter,

MICHELLE DÉSIRÉ

Ray and Dietz DeVries
(nee Prinzen).

Sister for Kim & Mark.

865 Tanager Ave.,
Burlington, Ontario.

May 13th, 1972.

Mr. and Mrs. Cornelius H. Roorda of Brantford, Ont. are pleased to announce the forthcoming marriage of their daughter

AAFKE
to
Mr. HILBERT J. BOSCHMAN

son of Mr. and Mrs. G. Boschman, Brantford, Ont.

The wedding will take place on Saturday, May 20, 4 P.M. in the First Christian Reformed Church of Brantford, Ont.

Rev. D. J. Scholten officiating.

Mr. and Mrs. Jilles Vander Heide of London, Ontario, are pleased to announce the forthcoming marriage of their daughter

JETTY
to
Mr. RICHARD VELDSTRA

son of Mr. and Mrs. Sidney Veldstra of Fonthill, Ontario.

The wedding will take place D.V. on June 3, 1972 at 4:00 p.m. in the First Christian Reformed Church, London, Ontario.

Rev. G. Bouma officiating.

Future address:
264 Grantham Avenue,, Apt. 412,
St. Catharines, Ont.

Mrs. William Balder of St. Catharines, Ontario is pleased to announce the forthcoming marriage of her daughter

KATIE
to
Mr. ALBERT R. KARSTEN

son of Mr. and Mrs. John Karsten of Jarvis, Ont.

The wedding will take place D.V. on June 2, 1972 at 7.00 p.m. in the Maranatha Christian Reformed Church of St. Catharines, Ont.

Future address:
Grand Rapids, Michigan.

Mr. & Mrs. George Haagema of Chilliwack, B.C. are pleased to announce the forthcoming marriage of their daughter

JANE
to
Mr. ANDY MARINUS MAARHUIS

The wedding will take plae D.V. on June 2nd, 1972 at 7.30 p.m. in the Chr. Ref. Church, Chilliwack, B.C.

Rev. Jake Dykstra officiating.

Future address:
46496 McDonald Road,
Chilliwack, B.C.

Mr. and Mrs. E. Reinders of Listowel, Ont., Box 832 are pleased to announce the marriage of their daughter

ROSE
to
TJEERD TJEERDSMA

son of Mr. and Mrs. J. Tjeerdsma, R.R. 2, Elmvale, Ont.

The wedding will take place, the Lord willing, June 10, 1972 at 4.30 p.m. in the Bethel Chr. Ref. Church, Listowel, Ont.

Rev J. Quartel officiating.

Om Hem eeuwig te kunnen loven heeft onze Hemelse Vader op Hemelvaartsdag tot Zich geroepen onze lieve vrouw, moeder, grootmoeder en overgrootmoeder

JOHANNA POSTMA-
VAN DER WAL,

echtgenote van Marten Postma.

25 maart 1900—11 mei 1972.

"De Heer is mijn Herder", Psalm 23.

Ann & George Haayema,
Chilliwack, B.C.
Saakje van Agteren-Postma,
Steenwijk, The Neth.
Irene & Steve de Boer,
Chilliwack, B.C.
Oeds & Sientje Postma,
Leeuwarden, The Neth.
Wietske & Gerrit Shendelaar,
Leeuwarden, The Neth.
Folkert & Tryntje Postma,
Leeuwarden, The Neth.
John & Wilma Postma,
Newton, Iowa, U.S.A.
Paul & Margaret Postma,
Clearbrook, B.C.
25 Kleinkinderen.
5 Achterkleinkinderen.

9681 Gibson Road,
Chilliwack, B.C.

Op 13 mei 1972 ontvingen wij vanuit Holland het bericht, dat de Here na een kortstondige ziekte tot Zich nam, onze innig geliefde vader en grootvader

AREND JAN TE RAA,

in de gezegende ouderdom van 80 jaar.

Wij treuren, maar niet als degenen, die geen hoop hebben. - I Thess. 4:13.

Zijn kinderen in Canada:
Bill en Jo te Raa,
Emo, Ont.
Jerry en Alie te Raa,
Ripley, Ont.
John en Joan te Raa,
Nashwaaksis, N.B.
en kleinkinderen.

We would like to say "Thank You" to all our relatives & friends for the memorable event of our 50th wedding anniversary.

Mr. & Mrs. S. J. Strikwerda,
Orillia, Ont.

Thank You.

We hereby wish to express our appreciation and gratefulness for all the kind wishes and attentions received for our 35th wedding anniversary.

Mr. & Mrs. Albert Brunsveld,
R.R. 2, Puslinch, Ont.

Hartelijk dank aan familie en vrienden, die op enigerlei wijze hun medeleven en belangstelling betoonden bij onze 45-jarige echtvereniging.

Bovenal dank aan onze God voor de veelvuldige blijken Zijner goedertierenheid.

Rienk en Pietje Feddema-
Boersma.

Strathroy, Ont.

Weduwe, Chr. Ref., zou gaarne willen

KENNISMAKEN

met nette heer, ongeveer 58 jaar. Brieven onder no. 3053, % Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

Wanted:

MATURE GIRL

to share apartment in Toronto. Apartment located in residential area near industry. For information write to: 50 Gulliver Rd., Apt. 511, Toronto 15.

EEN VAKANTIE IN HOLLAND

en toch een eigen woonruimte in het centrum van het land? Vraag vrijblijvend prijsopgave. Bungalowpark "De Zandstuve", Boerweg 5, Den Ham (Ov.).

PRAY BEFORE YOU ANSWER

Who would like to meet or write with a lonely widow. Chr. Ref., 51. Dutch, good appearance, sincere. Lives now in Vanc. area, B.C.. Pref. respectable secure businessman. Write to No. 3055, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

FURNISHED APARTMENT
FOR RENT

Stoney Creek, Ont. area. Private drive, patio, two-burner stove. Private entrance. Preferably single person. $85.00 a month. Call 662-1712.

MECHANIC WANTED

Licensed mechanic required for Datsun Dealership, also general repairs. Good future for the right man. Apply by phone or mail to: Sid's Garage of Grand Valley Ltd., Box 36, Grand Valley, Ontario. 519-928-2102. After 7 p.m. 519-928-5295.

HIGH SCHOOL GIRL

14, would like to help in family with small children. Live in. Ontario. Available June 15-Aug. 4, 1972. Box 3054, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For sale: New $80 Adjustopedic
DOUBLE MATTRESS
for $30. F. Uithoven, 37 Larkhall Ave., Sarborough, tel. 266-7594.

MAN

in his fifties wants a job on a beef or horse farm, or gardening. Experience and references. Write or phone: Mr. A. Cornelisse, R.R. #2, Hawkestone, Ont. Phone 326-7293.

For rent:
UPSTAIRS APARTMENT
as from May 1, 1972. Write or phone A. Mulder, 608 Stonechurch Rd. E., Hamilton, Ont., phone 385-7927.

NOTICE OF CHANGE
OF ADDRESS:

The Family Christian Bookstore closed in Burlington on May 15 and will reopen on May 25 (D.V.) on Mountain Plaza (Upper James & Fennell), Hamilton, Ont. New Phone: 385-5851.

CEDARHOLM
TOURIST RESORT

Housekeeping cottages on beautiful Kennebel Lake, 85 miles West of Ottawa on Highway #7. Fishing, boating, swimming. Beautiful sand beach. S. Pranger, R.R. 1, Arden, Ont. Ph. 613-335-2058.

Immediate Job Opening:
We are looking for a

Truck-equipment Mechanic

A man with experience in truck-equipment installation, machine shop experience, metal fabrication or general blacksmith work.

A person with experience in general mechanical work will be considered.

For further information, contact:

WALINGA BODY & COACH
LIMITED
Guelph, Ontario.
Tel.: (519) 824-8520.

Land, Layers, Sows

100 acres good clay loam, year-round creek. Cages for 15,060 layers — complete equipment (big feed bin, cross auger, standby generator, tractor, spreader, sprayer, etc.) Space for 10 sows, 60 pigs. Three-bedroom brick house. Interested? Let's talk it over.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

MAPLE LEAF COTTAGES

Reserve your summer cottage now on beautiful Lake Simcoe,

inside conv., excellent fishing, swimming and boating. Large playground 1½ miles from Chr. Ref. Church. Trailer space available. Special rates in off season. Call 705 - 326-4131. Wm. Vanderheide & Henry Zwiers, or write 640 High Street, Orillia, Ont.

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

Het Fruitgebied van Niagara

door Vera Fidler

(Canadian Scene) — Duizenden jaren geleden werden de Niagara Watervallen uitgehold door de gletsjers en de omgeving van het Niagara Schiereiland werd hierdoor bedekt met een laag van grond die bij uitstek geschikt bleek te zijn voor de fruitteelt. Op deze smalle streek tussen het Ontario Meer en het Erie Meer wordt 90 procent van alle Canadese druiven geteeld, 75 procent van alle voor de conserven-industrie bestemde kersen, 60 procent van alle perziken, 40 procent van de peren, pruimen en zoete kersen en een overvloed aan appels en aardbeien.

Op dit 43.000 acres grote gebied vindt men boomgaarden van 20 tot 30 acres, maar er zijn er ook van 500 acres. De kwaliteit van de grond en de verzachtende invloed op het klimaat van de omliggende meren, hebben voor dit gebied voor de fruitteelt uiterst geschikte condities geschapen, zoals men die vrijwel nergens anders in Noord-Amerika aantreft.

Het begin van de fruitteelt dateert uit de 18de eeuw, toen United Empire Loyalists zich in dit gebied begonnen te vestigen gedurende en de Amerikaanse Revolutie. Er bestaan aantekeningen die aantonen, dat met de teelt van perziken en kersen werd begonnen in de tijd dat John Graves Simcoe, de eerste Luitenant-Gouverneur van Upper Canada (Ontario) Niagara bereikte in 1792. In het dagboek van Mrs. Simcoe kan men de volgende aantekening vinden: "We hebben 30 kersenbomen en drie perzikenbomen, die ons vorige herfst van voldoende fruit voorzagen voor gebak en desserten voor een periode van zes weken. . . ."

Thans kan men tijdens het hoogtepunt van het seizoen dagelijks zo'n 50 gekoelde vrachtauto's, volgeladen met fruit, zien vertrekken naar alle provincies van heil and, behalve Brits Columbia, dat zelf veel fruit teelt. Er worden nog steeds verbeteringen aangebracht dank zij de diensten van het Horticultural Research Institute of Ontario in Vineland, waar onderzoek plaats vindt op het gebied van het vinden van nieuwe soorten planten, groeicondities en afzetmogelijkheden.

Een voorbeeld hiervan is bijvoorbeeld de teelt van een kruising van Franse druiven, waarbij men kans heeft gezien Europese druiven te telen met gebruikmaking van de Canadese wortelstok. De teelt van deze druiven heeft geleid tot een vergroting van het afzetgebied voor druiven.

Gedurende de pluk periode is er werk in overvloed in de boomgaarden en in de conservenfabrieken. De laatste jaren is er door gebrek aan plukkers veel fruit ongeplukt gebleven en de fabrieken hebben tonnen aan perziken weg moeten gooien omdat zij niet voldoende werkers konden vinden.

In het voorjaar vormen de bloeiende boomgaarden een bijzonder gewilde toeristen-attractie. Duizenden automobilisten volgen de route van meer dan 50 mijl door de weelde aan rose en witte bloesems.

IMMEDIATE OPENINGS FOR:

2 Experienced Woodworking Machine Operators;
1 Working Foreman

Must be familiar with all types of woodworking machinery, and be capable of directing and supervising men.
Excellent wages and fringe benefits.
Location: City in Western Ontario with Chr. Elementary and Secondary Schools.
Please give full resume and references in first letter. (Reply in Dutch or English.) Box No. 3052, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

TEACHERS WANTED

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

Durham Christian High School invites applications for the following position: a half-time

FRENCH TEACHER

who can spend the remainder of the teaching day as school secretary.
Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

Houston Christian School still needs a

TEACHER

for its grades 1-2-3 classrooms. Experienced teacher preferred. Small enrollment and extra help from teachers' aid available. Contact Joe VanderKwaak, Box 237, Houston, B.C.

The Kingston Christian School is in need of a

TEACHER

for the combined grades 4 and 5 for the 1972-1973 schoolyear. Send your application or inquiry, stating qualifications, experience and references, to Mr. A. E. Van Dyke, Principal, Wright Cres., Kingston, Ont.

The Sarnia Christian School, because of disappointment, needs an experienced

TEACHER

for the higher grades. Letters to Mr. A. Hengstman, principal, 1273 Exmouth St., Sarnia, Ont.

REFORMED FELLOWSHIP RALLY
AND
MUSIC FESTIVAL
in the
Second Christian Reformed Church of Toronto

259 Albion Road - Rexdale, Ont.

Tuesday, May 30, 8:00 p.m.

Theme: *HOW DEPENDABLE IS YOUR BIBLE?*

(a critique of Report 36/44)

NATURE AND EXTENT OF BIBLICAL AUTHORITY

"Yesterday"
by: Rev. L. T. Schalkwijk
of St. Thomas, Ont.

"Today"
By: Rev. P. De Jong
of Grand Rapids, Mich.

"Report 36/44"
"Authority Unlimited"
by: Rev. H. Van Dyken
Woodbridge, Ontario

MESSAGE IN MUSIC "Praise the Lord" - Brampton, Ontario

under the direction of
W. Hoekstra

COMMUNITY SINGING .... H. Bergsma
ORGANIST .... Mrs. H. Van Meggelen
PIANIST .... G. Hoekstra
CHAIRMAN ...... S. Harkema

If the Lord moves you to help along in these and other Reformed Fellowship Rallies, send your gift to "Reformed Fellowship of Canada", c/o Rally Secretary: Miss Jennie Visser, 35 Elisabeth, St. Thomas, Ont.

Reformed Fellowship Youth Conference

at CEDAR GLENN, BOLTON, ONTARIO

September 1, 2, 3, 4

Theme: By Faith! Under The Word

Speakers: Rev. J. Hellinga, Orange City, Iowa
Mr. & Mrs. T. Brelsford, teachers, T.D.C.H.S.

Here is opportunity to study God's Word in the beautiful rolling hills of Cedar Glenn. Swimming, hiking, hayrides, campfire singing, friendships old and new. For information on this inspiring weekend write: Youth Conference, 259 Albion Rd., Rexdale, Ontario.